

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe. "WHATSOEVER DOTH MAKE MANIFEST IS LIGHT!"—Paul.

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NOTES BY THE WAY.

The year 1920 seems destined to be a notable one in psychic annals and to prove the beginning of a period of growth and realisation. There have been periods of great activity in the movement in earlier years, but no time, it is agreed, when there has been such an uprising of consciousness in the things of the spirit. It is a fateful time, too, for on the issue depends to a large extent the future of the world. Thus it behoves us all to realise the responsibility that rests upon us. Mr. V. C. Desertis, in the course of a review in this issue, touches on a point of importance in this connection, for he raises the question of the right attitude to take in the furtherance of our subject. He refers to "the weighty obligation that rests upon Spiritualists to leave defence of isolated phenomena which have been proved over and over again, and to advance to a synthesis which will command respect by its application to the needs of the day." Few will deny the cogency of his argument or the need for its utterance. The library of the London Spiritualist Alliance—the British Museum of the psychic world—is a sufficient storehouse of facts and their verification. Ours should be the task of co-ordinating them and seeing how to think and live in the light of the philosophy underlying them.

Of the Spiritualistic movement in Scotland we hear great things. How far the fact is traceable to racial quality we cannot be certain. We all remember that Mr. George Bernard Shaw, in one of his "diabolically clever" plays, depicts the Irishman as cold, shrewd, practical, looking facts boldly in the face, while the Englishman is drawn as an impulsive sentimentalist, full of compromises and evasions—quite reversing the ordinary view of the two nationalities. Those who have studied the two races calmly will admit that there is a great deal of truth in the apparent paradox. The "cautious Scot," too, when drawn by one who knows him intimately, would probably yield some similar surprises. It is curious to think, for instance, that a few centuries ago there passed current among the English of the Northern Border a saying that "The Scottish man is wise behind the hand"; that is to say, wise after the event! This arose from observation of the warm, tempestuous temper of the Scots which in battles enabled the English to draw them on by feigning a retreat, when the Caledonians forgot all their reputed caution and foresight and rushed furiously into ambushes. But the Scot was always a "bonnie fechter," and our movement owes not a little to the militant zeal of the Spiritualists North of the Tweed. Their strong mingling of Celtic and Scandinavian blood gives them

powerful psychic qualities, and that ardent temperament of which we have spoken is just the thing to enable them to carry with a rush those strongholds of materialism against which the lukewarm arguments of the academic type of mind prove unavailing.

On the other hand, we have the fact that Spiritualism does not easily take root in Ireland. We have our own explanation of the fact—we need not be too explicit on this point, some religious susceptibilities might be offended. In any case, we can remember that the Irishman and the Scot are near akin, however much they may differ in outlook. Writing of the Scot we remember how in this column some years ago we mentioned the fact that in the Gaelic speech in earlier days quite a different phrase was used to describe the death of a man in contrast to the death of one of the lower animals. The man "changed his state" or "went travelling"—so we translate the Gaelic—but the horse or the cow, or whatever animal it was, "died the death." Those who decry the idea of human survival because it obtained most deeply in the remote past think they are praising modern intelligence. They are really paying it a very poor compliment. They are showing how far it has gone astray from the true vision which came of a simpler and more natural mode of life. We are returning to Nature to-day—in some respects at least, and very much under the coercion of "the afflicting rod"—and winning back to a truth we should never have lost, but for the pride and sophistry of unqualified intellectualism.

We have on several occasions expressed our conviction that there is no fixed fate in human affairs; that individual will and choice may and do have a determining effect, however small that effect may be. We do not believe in a machine-made Universe; we hold that man is himself part of the Power or Destiny by which he is governed, and that he may sometimes actually hold a casting vote on the happening or non-happening of some event in the future. Holding these views, we read with no little interest the following observations by Sir Oliver Lodge in the "Observer" recently:—

I believe in a subordinate element of contingency; that the actions of the future are partially decided by voluntary actions in the present; that the future, though in some way already existent or inferrible, is dependent on what has gone before, and is not an inexorable, dull, completely pre-arranged mechanical necessity that has to go through the solemn farce of obtruding itself on our perception—"the hollow form of taking place." A universe so constituted would lack interest and be un-Divine.

We are glad to have such high sanction for our opinion, not that we felt any lack of it—the thing seemed so clear. Nevertheless we confess to meeting many able thinkers who cannot see it at all, and who are unable to get away from the idea of predestination. Logically their position is difficult to assail. One must use imagination as well as logic, for imagination flouts the idea of a mechanical fate by its own creativeness.

PSYCHIC DEVELOPMENT.—The L.S.A. classes for psychic development, conducted by Mr. and Mrs. P. R. Street, which have been in operation for some time, have proved to be of sufficient interest to warrant their continuance. In future, however, members will be expected to pay £1 for a series of ten sittings, which money will be devoted entirely to the Memorial Endowment Fund.

THE NEW ERA.

By S. DE BRATH.

A general impression prevails that we stand on the threshold of a new order of things. Some deduce this from spirit assurances that it is so; some from Biblical prophecy as interpreted forty years ago, that 1919, 1923, and 1934 would be crucial years in that New Order; some, again, from the general movement of public opinion and a vague feeling that such a cataclysm as the world-war must necessarily be a new point of departure.

But perhaps we are all apt to forget that though there may be foreknowledge nothing is "fated." All political events come about by causes; they arise in the pure, or perverted, or mixed, impulses of mankind. They have their origins in ideas. Just as every invention, and even every discovery, exist in thought before they are manifest in fact or in print, so the entire fabric of a nation's civilisation is but its thought externalised—it is the reflection of its mind in the mirror of outward things.

Let us turn our minds back to the middle of the 18th century. Then, as now, a great new departure was eagerly looked for and ardently desired. Into the old agricultural world, governed by kings, nobles, and clergy (and not so ill governed as some would have us believe, for wars were on a smaller scale, and, outside Germany, were mostly confined to operations in the field), France flung the seed of an idea. Rousseau's "Rights of Man" and later on Paine's "Age of Reason" spread like a flame in dry stubble. Just at this time acute scarcity in France, and consequent high prices, led to a state of things which only the greatest care of a stable government could have dealt with successfully. That government had disappeared; each Commune was an independent unit, and those districts which had corn denied it to those which had not. The mobs plundered the shops and the granaries; trade came almost to a standstill; unemployment increased; and disorder was unrepressed. This co-operated with political doctrines which claimed to have abolished God in any practical sense, to have disproved the soul of man, and to sanction any means to ends. The result was the Red Terror.

It is a misfortune that such knowledge as the English educated classes have of the French Revolution is drawn from Dickens' "Tale of Two Cities" and Carlyle's rhapsody, both equally remote from the historic temper which collects and compares documentary evidence. The archives published by Taine show that so far from being a revolt against feudal exactions, these had all been legally abolished in 1790, and had ceased before the Terror began. That Terror was organised by a small minority, which, having secured arms and being restrained by no scruples, adopted as deliberate principles the abolition of all debts, public and private, the annulment of all treaties and national engagements, that manufacture should be "for ourselves alone," and international revolution to bring about the dictatorship of the proletariat in all lands, which meant government by self-elected committees. Reliable estimates place the victims of the Terror at about a million, and of these only forty to fifty thousand were members of the "upper classes." All the rest were "people of no account," as the agent of the Jacobin Carrier described those whom he nailed down in barges and sank in the Loire. Savage enactments were enforced against labour, and the twenty millions of French peasantry, like those of Russia today, had no voice whatever in the acts of the Convention. Apart from a peaceable and orderly government it is obvious that they could not have. Trade was paralysed, industry arrested, misery was universal, and the hatreds engendered by the excesses were so virulent that only the strong hand of Napoleon could hold them in check. Military dictatorship succeeded to mob rule (as it always does), and the Jacobins were hunted down like rats by the relatives of those they had murdered.

It is superfluous to draw the parallel; sufficient to show that the root cause of the Terror was the negation of Spirit and of all that it implies. This negation persists still, and Jacobin doctrines are vigorously preached in the little red books circulated in thousands in the workshops of Britain. After the Revolution, concurrently with the vast strides made by commerce and physical science, there sprang up a materialistic philosophy which is the complement of Jacobinism—the application of the brute struggle for existence to human life.

The task before Spiritualism is to displace this philosophy by affirming the reality of Spirit and the survival of the soul of man, its responsibility for its acts, and the truth that it reaps the quite unavoidable consequences of those acts in the conditions it has made for itself. Spiritualism has a vast duty before it, and all endeavours to turn it into a creed, a cult, or a doctrine, or, still worse, into a plaything for idle hours, are hindrances to the work it has to do, and obstacles to the lesson of real brotherhood which is the law of Spirit and the actual and unchangeable law of civilisation and progress.

Opinions are many, all are free, and they change like the weather; only facts are permanent. Theological disputations only hinder. We have scientific proofs of the reality of a living unseen order. Leading men of science—such

as Sir Oliver Lodge, Sir William Barrett, Professor Hyslop, and many more, in Britain, on the Continent, and in America, are convinced that the proofs extend to the survival of personality. The common-sense of hundreds who have received messages, and even portraits, of those who have gone beyond, corroborates those proofs. The time is not far distant when all except the wilfully blind will see that the life of the spirit is not merely a "future life," but is the mainspring of the present one; and will realise that obedience to the laws of the spirit brings peace, and revolt against them brings war. These great facts, and not any dogmatic definitions, are the basal truths of the new era. They will prevail; and they will bring in their train the good will which is the harbinger of peace.

But when they will prevail depends on human receptivity. There is good reason for the hope that humanity has suffered enough in these terrible years to be willing to learn, by the lessons of the past, by the example of Russia, and by the spiritual teaching of the present, instead of by the agonies of civil strife which some are endeavouring to bring about, the great truth; human evolution is not the brute struggle for existence, but kindly co-operation in equity of all men and all classes. When that is seen, we may hope with better reason than Shelley had, just a hundred years ago, that

"The world's great Age begins anew,
The golden years return,
Heaven smiles, and faiths and empires gleam
Like wrecks of a dissolving dream."

WHAT IS TELEPATHY?

By LEILA BOUSTEAD.

The reply might be "The refuge of those convinced against their will." The day is gone when anyone denies its existence. The man who derisively did so a few years ago, now falls back on it as an explanation of things to him otherwise unexplainable. It has a broad back now, and everything is laid upon it, although it only shifts the mystery to another spot. So the sceptics retire and retire. They will come to a wall soon, through which they cannot pass. Meanwhile, even our friends, the professional conjurers who (out of an unreasoning fear that their domain is going to be infringed upon) so indignantly deny the occult—even they call out cheerily, "All Telepathy!" and think they have knocked everyone into the middle of next week.

So they have if their object is to bewilder. And what other object has a conjurer? What do they exactly mean? They don't know themselves, but they have a vague notion that it is something comfortably physical, like sneezing. Let us examine this idea. The faculty has been defined as "communication between one brain and another," by some means other than the known channels of sense. Exactly. In what way does it differ from all the other senses? It seems to me to differ just in this. Apart from the fact that it is not part of our daily life, being something so subtle, uncertain, and elusive that up to lately it has not been recognised by science at all, it differs in being the only sense that can function outside the limitations of Time and Space. The faculties of sensation, the feelings produced by pain, heat and cold, etc., are either generated in the body itself, or have to be produced by immediate contact. The same with taste. The senses of sight, hearing and smell have wider extension, but still very definite limitations. In short, all physical processes of the body can only operate within a certain radius. A man can only run, jump, see, hear, or smell within certain distances. The faculty of Telepathy transcends all such natural laws. Time and Space for it are non-existent. It can traverse the globe with lightning instantaneousness. The hackneyed expression "with the rapidity of thought" unconsciously embodies the whole truth. And thoughts are things—imperishable, un-dying. No one can now talk of it as a force, outside of matter, for Einstein's theory, as vindicated by the latest discoveries of science, argues, so I understand, that all force is matter—though, like the soul or ego which animates the body, it is matter of so fine a nature that it is invisible to normal human senses.

And who can say where this discovery of the bending of light may lead us? I am no scientist, and I must not, as a fool, rush in where angels fear to tread. But dimly I see infinite possibilities looming out of the abyss of knowledge into which we have been granted one further glimpse. A fourth dimension, a realisation that there is, after all, nothing really super-natural (it is only a question of extension of senses and consciousness), the understanding that Telepathy is spirit acting upon spirit, through the instrument of the human brain, and is therefore the first link in the chain that binds us to the Unseen—all this, with no scientific knowledge to lead me, but with perhaps only the intuition of a woman—I believe to lie, with the clearing up of many other occult mysteries, in that region where the Great of the Earth have set their feet.

Fools get all the rosewater, sherbet and the sugar-candy,
While I see wise men fed on sorrow.
I see the high-bred Arab steed galled beneath a pack saddle,
While round the neck of the ass is a golden collar.

—HAFIZ (Ode 443.)

THE PSYCHICS OF TYBURN.*

REMARKABLE, WHETHER ONLY FICTION OR A RECORD OF FACT.

REVIEWED BY ELLIS T. POWELL, LL.B., D.Sc.

This is the story of quite a nice set of people who take a house at the Oxford-street end of Edgware-road—that is to say, very near to the site of the Tyburn gallows, upon which thousands and tens of thousands of men and women, large numbers of them perfectly innocent, have been executed. The exact spot where the gallows stood is marked by a small brass triangle let into the wooden pavement of the road in a straight line between the Edgware-road corner of Bayswater-road and the refuge in the middle of the street. Every 'bus which turns up the Edgware-road from Oxford-street passes over the memorial. Personally, I never ride over it without raising my hat as a tribute of respect to the memory of all the thousands who have died there.

But although a good many, perhaps the majority, were quite innocent, there were others who were guilty of the foulest crimes. It is very likely, therefore, that psychically sensitive people going to live in the neighbourhood would very soon come within the reach of influences which must still haunt the locality and are likely to do so for many years to come. This is precisely what happens, and constitutes the basis of the story told in the latter part of the book. Kathleen is the psychic, and even a visit to breezy Hampstead does not avail to shake-off the influences which beset her:—

"She lost her way on the Heath, coming back. The blank was permanently lifted from her mind, but a newer terror sat there in the shape of perception abnormally distorted or magnified. Along the road ghoul-like figures crouched with slight movements on the seats, and hounds with pointed tails and gaping jaws raced behind her. Finding she had come the wrong road, she retraced her steps, found the tube, and arrived again at Marble Arch. There, too, the ghouls and dogs appeared at intervals. At the end of Edgware-road a mass of tangible blackness loomed and enveloped their shapes. The house looked utterly different as she entered it. She had some dinner, and during it experienced the worst sensation of any. It seemed as if a thousand voices poured into her mind and began to talk at once. She fell back in her chair."

Then comes what I take to be the record of the resurrection, so to speak, of Tyburn in what it is the fashion to call the cosmic memory. We get a picture of Tyburn as it was when Oxford-street was a country road and London ended about the point where now the British Museum stands:—

"At the top of the stairs Kathleen felt a disinclination to go to her bedroom. She went instead into the little room next the drawing room, which Theo used as a study. She walked to the window and looked out. Grotesque figures of animals and persons crowded among the shadowy *débris* of the houses she was usually accustomed to see there. Some ravens croaked and flapped their wings upon the leafless trees of the high-road, and far below a brook flowed between the cobble-stones into the distance. Another personality had interpenetrated her nature. It lent her unhabitual attitudes and gestures. It used her organs of speech, but the voice which came from her lips was a man's, slow in utterance and deep in timbre. Her consciousness, still in partial habitation of her brain and body, knew this, but was not averse, for in some peculiar fashion the experience gave the sense if not the act of sleep; it rested her."

At the end we get the diagnosis of the trouble at the hands of Mr. Merton, "a very matter-of-fact and genial-looking man—the last person one would have imagined as being connected with psychical research." Anyhow, Mr. Merton tackles his task by means of psychometry. "I would rather not see your sister," he said. "Don't tell me any of the conditions till I have found out what I can alone. Have you any article she wears, such as a comb, that I could have?"

Theo went upstairs and returned with the side-combs his sister always used. Mr. Merton took them, pressed them to his forehead, and seemed to be working out a mathematical problem. He described Kathleen's appearance and the room she was in accurately.

"She has an exceptional mediumistic gift," he said. "Circumstances which have lately happened seem to have developed it suddenly and dangerously. The medium's personality always tinges the manifestation to some extent, and therefore it is seldom that exceptional spirits can use, with any success, the average medium. Your sister is not what we call the usual mediumistic type. She is well balanced and artistic, with a strong individuality. If her gift could be used she would be one of the most valuable mediums on record, but she must never come in touch with any psychic affairs again so long as she lives, for she has not the physique necessary to stand the strain. This house is in an awful psychic condition. I have had

much experience in these cases, but I have never been in such a place before; there are evil entities in it, and it is on the site of a much older house whose conditions permeate it, and which seems to have been a house of bad reputation and to have been used for gambling, opium-drinking, and murder a long time ago. The neighbourhood is also a bad one, astrally, because it is close to Tyburn. All these conditions have been set in motion in this house, and unless they can be stopped your sister will die. They will stop, however, and she will get better shortly, but she must be got away immediately. I get that there is a man here who is also mediumistic, but in another way. He has saved her from certain conditions, which would have fastened on her, by absorbing them himself. You yourself do not 'take on' these conditions, though you see and realise them, but you have remarkable force of will which has been invaluable in helping to drive the current back. On the top of all this, some powerful and unusual spirits appear to have been trying to communicate with your sister. I feel, too, some historic association in some way, but not clearly. Once she is out of the house this psychic stream will be diverted gradually. She must not return till it has completely disappeared."

It is not absolutely clear to me whether this little book is fiction or whether it is the record of actual experience. The preface seems to suggest that the latter is the case, especially as there is an allusion to "the evidence of five people in the same house at the same time and with respect to the same events." If the story is a record of real experience it certainly is a most vivid and valuable contribution to the literature of the "cosmic memory," and incidentally it demonstrates how a given locality may come to be saturated with personalities and associations surviving from a revolting past in such a manner as to be "sensed" by a psychic. That, perhaps, is the sinister aspect, for we must not forget that if this is true all the beautiful and pleasant associations must survive in the same way. So that we ought to be capable in another life, and perhaps ultimately in this one, of tapping all the secrets of the past and recovering all its interesting episodes as additions to our own knowledge and as supplement to our own experience.

BEYOND THE FIVE SENSES.

The course of six lectures given by Mr. W. J. Vanstone in the Alliance rooms last session have been marked by much illuminating and lofty thought. In the last of the series (delivered on the 18th ult.) he dealt with the subject of "Consciousness and Sub-Consciousness in Humanity and Nature." It was clear, he said, that human consciousness proceeded along the lines and conditions of certain sense-avenues. But when the five senses had reached the limit of their power of registering our response to external influences there still remained a receptive region of the mind which was known as the subconscious or subliminal, and which was capable of receiving communications or emanations from without, apart from the mediation of the senses, but not always of interpreting them to the objective mind. This region was also the storehouse of past events, and on its register was inscribed the record of all past history. When the objective mind learned to dive down into the subjective mind and, bringing up therefrom some of these stores of past or present subconscious records, interpret them in the light of sense and reason, then we attained to a super-conscious state wherein spirits of a high order were able to make known their communications to us. It was thought by some that the greater self within us was not always able to communicate with our external personality by the senses or even through our reason and intellect, but did so by means of this sub-conscious mind, and that by this means the higher self held fellowship with lofty spirit beings of whom the mortal self would be quite unconscious. Turning from man to Nature it was plainly evident that consciousness existed in the animal kingdom. Vegetable organisms, again, exhibited signs of appreciation or antipathy demonstrating their possession of some degree of consciousness. With regard to metals and minerals, we were familiar with the phrase, "the fatigue of metals." We knew that metals could be charged with magnetism, and if consciousness was expressed by receptivity, then they were conscious. It had also been demonstrated to the satisfaction of careful investigators that metals could receive characteristic influences which to sympathetic minds could be given a clear record through psychometry, and which might almost be attributed to the existence of a sub-consciousness. From all this there arose the inquiry whether trees, plants, minerals and metals might not have an essential entity capable of responding to the influence of harmonious spirits, carnate and discarnate—thus establishing the principle of a subconsciousness in inanimate nature.

THE Editor is compelled, through the partial failure of his health, to take a month's rest. Personal correspondence must, therefore, be temporarily suspended, but the conduct of the paper will in the meantime be in most capable hands at this especially important phase of the career of the movement.

* "Both Sides of the Door," by Irene Hay (A. H. Stockwell, 29, Ludgate Hill, E.C.4, 2/- net).

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1919—1920.

THE PASSING OF MODERN MATERIALISM.

It is customary at the close of a year to review its salient events, either in a very general way or in some special relationship. This is so common a practice that our readers are likely to have a variety of such retrospective surveys of passing time and its products brought before them by other sections of the Press; therefore on this occasion we may refrain from adding to their number. Moreover, the stringing together of a number of events, howsoever selected from the multitude available, is liable to have something of a catalogue effect, static rather than dynamic, leaving on the mind slight impressions as of things now negligible. Far otherwise should this be as the Old Year, with its burden of good and ill, gives place to the new one—not only should, but may be so, if instead of a mixed collection of facts, strung like odd beads on a necklace, there is substituted something of broad and simple design, central, in some sense unitary. This need not be localised in time to a year. It may have been a movement of centuries; but if it culminates or seems so to do, in a round of the seasons, it is a great event of the year, perhaps the greatest of many.

THE TRUE PLACE OF MATERIALISM.

Looking backward into time it is much easier to place chronologically any phase of a world-movement than at the period of actual occurrence. The Stone Age, the Iron Age, the Ages of Faith we readily recognise, transition stages not troubling us. With the Age of Materialism it is different, although many writers of the past have rashly declared the doctrine of Materialism to be dead. Whatever its dogmatic case may be, Materialism, as a mode of mental motion, in the sense of heat as a mode of physical motion, can never, whilst man inhabits the earth, be even in danger of death. The terms Materialism and Spiritualism are alike perversions of truth when put in false opposition. Their status in the Universe (*ordine ad Universum*) is that of pure complementaries, co-equals, polar constituents of a perfect dual-unity. Not from defect in the constitution of the world, not from imperfection of the great Universe—not in any wise due to God is their dissociation into two antagonistic ideas. This is wholly the doing of man, and the undoing must be his—himself equally material and spiritual, like the Universe of which he is a part. Materialism, as the denier of spirit, an utter absurdity—Materialism, a splendid masculine truth, scornfully repudiating a beautiful feminine truth, is the errant Materialism with which the world is acquainted, from which it has suffered grievously, of no divine necessity. Materialistic mis-direction of the mind, materialistic extremism in every field of human activity, long corrupting the general life of mankind, has now, we believe, reached a cyclical climax; not one of a punctuation period, or full stop, but of a crescendo, as in music, followed by a rhythmic diminuendo. To expect a transformation of sectarian Materialism into a sectarian Spiritualism would be ridiculous. But the restoration of their natural correlativity in human consciousness has begun, man himself the active agent, according to the principle of universal justice.

DESTRUCTION AND SALVATION.

Having laboured long and feverishly in the production and accumulation of material wealth as if it were the one thing needful to happiness—wealth, as defined by the nineteenth century political economists whose degrading systems Ruskin so courageously exposed—

spiritual man, hardly aware of it, has set about his salvation by first destroying most of the vast stores of his worshipful wealth, acquired at such spiritual loss. Unmeasured miles of storehouses filled with everything the world wanted of material use and pleasure, armies of millions and millions, organised and supplied for years as by magic with all things requisite to the maintenance of life as well as for its destruction; floating mountains of machinery and men scattered over the oceans, terrible to look upon in peace, appalling in the action of war, frightful flying craft equipped for destruction and death by day and night, and under the seas swimming terrors that at any moment might emerge with deadly purpose and effect. For more than four years the world mobilised itself to destroy or to save from destruction, staked its garnered riches of generations for a spiritual idea and lost them heroically for it. Wealth, here incalculable, the supreme aim and object of modern man, blown into the air, shattered into fragments over the lacerated earth, and littered like rubbish on ocean floors; to what has it all come? Nothing materialistic worth reckoning; spiritually, who shall frame an estimate? The negative labour of destruction is not yet complete; the positive work of reconstruction has only begun.

THE EMERGENCE OF A SPIRITUAL ORDER.

Politically, a new world is promised us, but many others besides pessimists and cynics quite fail to see any sure sign of it. Their spiritual mathematics fail them. In mechanics they can understand laws of action and reaction, the composition and transformation of forces, relativity in space and in time; yet the spiritual equivalents of these, not of less practical importance for right conduct of individual and collective human life, are to them like speech in an unknown tongue.

The geometrical sign of a crescendo in music closely followed by a diminuendo one may be taken as symbolical of the rise and fall of modern materialism; and if a crescendo sign be superimposed on the diminuendo one, expanding as the lines of the latter converge, this combination becomes a geometric symbol of Materialism and Spiritualism in composition and perspective from past and present to future. Time is thus graphically shown to be, as the lawyers say, "of the essence of the contract."

According to conceptions of time and relation applied in the new form of scientific relativity, we may without poetic license wish for our readers a truly Good New Year.

PROPHETIC MESSAGES FULFILLED.

Our attention has been called to a brief article by Theodore D. Moschonas in a recent number of a Greek paper published in London, the title of which, translated, is "The Voice of London." Mr. Moschonas, writing as neither a Spiritualist nor an enemy of Spiritualism, says:—

"Before the war there was at Cairo a Spiritualist society consisting of five members. The first epistle of John, Chapter 4, gave it its statutes. This society published a collection of articles with the title 'Athanasia' (Immortality). These articles were messages from Constantine, the last Emperor of Constantinople, from Tolstoi, Lombroso and others. The book contained also a curious and new theory of the planetary system and of those planets which are inhabited. The séances of this society were strictly private, and I was only once admitted, in February, 1916, by special permit of the spiritual president—Saint Gregory. That was a few days after the fall of Erzeroum. Before the séance there was a religious service and burning of incense. I am not at liberty to divulge what I heard during the séance, but it is enough to say that all that was predicted has since happened. The spirit of King George of Greece was the communicator, and it was he who made the predictions. The book, 'Athanasia,' should be translated into English."

As we have often stated, no message from the Beyond derives any added importance in our eyes from the mere fact that its author claims to have been in earth life a noted historical character or to have occupied some high position in Church or State. As it is impossible to check the truth of the claim, any such message must be judged entirely by its intrinsic quality. In the above case it would be interesting to know what the predictions were that have been since fulfilled.

FROM THE LIGHTHOUSE WINDOW.

"Dagonet" wrote recently in the "Referee":—"This is the second Christmas after the war, but its shadow still hovers above the feast. There will be ghosts at the banquet, and ghosts at Christmastime may be pleasant companions to Sir Arthur Conan Doyle, but most of us would prefer their room to their company."

A correspondent, commenting on the above, says, "Alas! Alas! I know of many who would rather have five minutes of the company of the loved and lost than all the revelry and feasting in Europe."

Large numbers of people have visited the Walker Galleries, New Bond-street, to see the remarkable picture painted by Mrs. Spencer. Viscountess Churchill, it will be recalled, expressed the belief that her daughter-in-law, Mrs. Spencer, had strong psychic power, but the latter in a telegram from Nice to the "Daily Mail," denies that her painting is a spirit picture. She says that she claims no psychic power, and that the picture was painted in a normal manner, but without previous training.

Mr. Gambier Bolton is leaving London for Devonshire, where he will continue his work in connection with supernatural photography. Mrs. Carew has been appointed in his place as Hon. Secretary of the Psychological Society.

A further edition of Stainton Moses' book, "Spirit Teachings," has been put in hand, and it is a sign of the times that people are showing such appreciation of what is perhaps the best of all books of automatic writing.

Mr. Richard A. Bush, who presided at the recent gathering at the Steinway Hall, when Mrs. Susanna Harris executed paintings while blindfold, writes to claim the responsibility for any "indiscretion" there may have been in making the test a public demonstration. At the same time he pays a generous tribute to Mrs. Harris for her courage and kindness in undertaking such a test.

For a fortnight beforehand, he says, Mrs. Harris had carefully prepared herself to ensure proper conditions. To do this she refused remunerative engagements, and in addition gave her services freely, besides purchasing the frames, canvasses, and artists' sundries. We can thoroughly endorse Mr. Bush's opinion that Mrs. Harris entirely accomplished what she set out to do. The profits of the gathering were, we are informed, given to the International Home Circle Federation. Mr. Ernest Meads also writes expressing his appreciation of Mrs. Harris's remarkable performance.

Joseph Brodie Brosnan (Bulford Camp) has an article in the December "Nineteenth Century" entitled, "The Change After Death," in which is set forth what purports to be the Roman Catholic Church's attitude towards Spiritualism. The writer is mainly occupied in attempting to refute statements made by Sir Oliver Lodge in an article in the same review in January last. For the rest he is in line with the Roman Catholic view that Spiritualistic communications are with the devil.

Mr. J. B. McIndoe writes from Glasgow to say that definite arrangements have now been made for the public debate between Mr. Horace Leaf and Mr. C. Cohen, Editor of "The Freethinker." The title of the debate will be "Does Man Survive Death: Is the Belief Reasonable?" It will take place in St. Andrew's Hall, Glasgow, on February 26th, and will be under the joint auspices of the Glasgow Association of Spiritualists and the Glasgow Secularist Society.

Mr. Horace Leaf should be thoroughly familiar with his opponent's position, since he was himself once a Rationalist, and on more than one occasion debated in support of the Rationalist platform.

The Rev. A. V. Magee continues his campaign of nonsense about the dangers of Spiritualism. His last appearance in print is in the "Pall Mall Gazette," where he repeats his former diatribes. But an unexpected critic has come forward and denounced him—a clergyman, and one who says he is not a Spiritualist.

Writing in the "Saturday Westminster," the Rev. T. Eric Davies says:—"Dr. Magee invites the submission of 'authentic information' re the above (Spiritualism) to be investigated by him and his friends. What value would any conclusion have that had been arrived at by a man whose mentality is so obviously that of the common and biased Anglican clergyman as that which has been disclosed by Dr. Magee in his recent public utterances regarding Spiritualism? The mind that could indulge in the gibes and

flippancies that stand to the credit of Dr. Magee since the late Church Conference, where Spiritualism was discussed, does not appear to be fit to investigate anything to which it stands opposed, as is the case between this clergyman and Spiritualism."

This outspoken critic continues, "If there is an investigation let us have one that in its turn will stand investigation. I may say that I am not a Spiritualist myself; have never attended a Spiritualist meeting, and am somewhat dissatisfied with Spiritualists as I know them individually, and with Spiritualism as I know it from books. Spiritualism, like everything else, merits an unbiased mind to investigate it with any degree of success; and that is the very commodity that seems to be scarce with the present would-be investigator." We wonder how Mr. Magee will relish this plain talk.

So it seems that we may safely leave the Magee type of opponent to the common sense of readers. Epes Sargent aptly described this kind of mind when he wrote in his "Scientific Basis of Spiritualism" in 1884, "Thus far the assailants of Spiritualism have done nothing but call it hard names. They have confounded with the great subject itself the human abuses, follies and errors attending it, but have not solved or made less credible one of our facts; have not accounted for the simplest of our phenomena; and yet they think to put a stop to investigation by telling us of its evils and dangers."

Arrangements are now complete for the forthcoming debate between Sir Arthur Conan Doyle, representing Spiritualism, and Mr. Joseph McCabe, representing the Rationalist Press. The large Queen's Hall, London, has been engaged for the evening of March 11th, and although a chairman has not yet been selected, care will be taken to secure for that office some person of note, whose views are not biased in either direction. During this month an announcement will be made in this journal respecting the sale of tickets, which will, of course, be obtainable at the office of LIGHT.

Information reaches us from America that the latest convert to Spiritualism is Mrs. de Koven, wife of America's most famous musical composer, herself a poetess, and one of the leaders of New York society. So deeply impressed was Mrs. de Koven by her recent experience in psychic investigation that she has written what is said to be an intensely interesting book, which is expected to be published here early in the New Year.

Mrs. de Koven's first insight into psychic matters came in this way. She received an unmistakable spirit message from her sister, Mrs. Hobart Chatfield Taylor, who was also a society leader before her death last year. Speaking through a medium, Mrs. Taylor referred to a table cover she had been making, but left unfinished at her death. She stated that it would be discovered in a house in a certain town in California. Mrs. de Koven found this information to be correct.

Johanna Southcott's friends are apparently engaged in a "big push" with a view to gaining public recognition of their prophetess. Recently, an advertisement calling attention to her appeared in the Personal column of "The Times," and now we see posters exhibited in the Tubes with the words, "Open Johanna Southcott's box and save Britain from ruin." This is rather a drastic means of trying to enforce a prophecy.

In the January number of the "London Magazine" there is an article, entitled "The Mystery of Johanna Southcott's Box," wherein a history of this extraordinary woman is given, and mention made of a number of her predictions. Many of these came to pass during her lifetime.

We see that Miss Lind-af-Hageby and Mrs. Despard are announced to take part in meetings that are being held to-day (Saturday) in the Central Jewish Girls' Club, Alfred Place, Tottenham Court-road, in connection with a Conference on "Revolution and Peace" organised by the League of Peace and Freedom and the London Union of the Fellowship of Reconciliation. Miss Lind speaks at the morning meeting, fixed for 10.30, on "Revolution and Sex," and Mrs. Despard in the afternoon (2.30) on "Revolution and Comradeship."

Lady Molesworth opened the recent bazaar in Reading promoted by the Reading Spiritualist Mission in aid of the Memorial Church. On the second day the proceedings were opened by Mr. Henry Withall, who spoke of the difficulty experienced in coping with the large number of inquirers who came to the London Spiritualist Alliance. Those who came represented the thinking, well-balanced section of the community, and not, he said, as some seemed to imagine, the weaklings. The sum of £100 was realised by the bazaar.

A BOMBSHELL IN BOOKLAND.

THE AUTHORS' CLUB INTRODUCED TO ANDREW JACKSON DAVIS.

At the House Dinner of the Authors' Club on the evening of the 15th ult., Mr. E. Wake Cook threw a sort of literary bombshell amongst the members. Sir Frederick G. Kenyon, the principal librarian of the British Museum, was the guest, and the subject was "Books and Libraries."

After a brilliant discourse from Sir Frederick, Mr. Wake Cook was the first called on to speak.

He said that the most wonderful book in our language had gone through over forty costly editions in America, but was almost unknown in England. It was amazing alike in its contents and in the means of its production. It was more than encyclopædic in range, as it penetrated further into the beginnings of things, and further into the future than any encyclopædia would venture to do. It was a history and a philosophy of the Universe, of the whole range of existence, informed by a greater unity of principle, and more prophetic of coming thought than anything ever written. It gave the best analysis of the evils afflicting society that he had ever met and prescribed the best remedies; and if those remedies had been applied we should have been saved all our labour troubles. Its scheme of social reconstruction was founded on profounder principles than had ever been applied by economists. The work gave the grandest, the most splendid view of the whole range of existence that had ever got through the mind of man. It gave an outline of universal history, not of dynasties and their wars, but of all the great teachers of science, philosophy, and of religion; and added to this the most soul-satisfying description of the after-life imaginable.

This amazing work, he said, was dictated from beginning to end in hypnotic trance by a young man who began to earn his living at 12, had only five months' schooling, and who did not care for books; its title was:—

"THE PRINCIPLES OF NATURE: HER DIVINE REVELATIONS,"

By Andrew Jackson Davis, the Poughkeepsie Seer!

Davis was the father of Modern Spiritualism, but this book was produced by the action of those spiritual faculties which are latent in all of us and only await the touch of the enchanter's wand, "Death," to burst into boundless activity. The deeper trance was analogous to "Death," and the spirit body, with its spiritual faculties, was able to leave "this muddy vesture of decay," as Shakespeare calls the most wonderful thing in the world, the human body; and by means of the hypnotiser was able to return and report its findings in the vaster field of knowledge of the next plane. It was not necessary for the spirit to travel far, so long as it got quite clear of the mortal body; so that it was a physiological fact that a man was divided from the spirit world by just the thickness of his skull!

The latent spiritual faculties were (said the speaker) already functioning on the higher plane; but the great difficulty was to get their knowledge through into the ordinary consciousness. In some cases it did get through slightly and gave us the higher intuitions; and when it could gleam more brightly, it gave the inspirations of genius. He further declared that psychical research was going to do for this century what physical science did for the last, and he urged his hearers to look into these things, as the results would enrich every branch of learning.

The speech was received with great applause, and the vice-chairman, the witty and genial Charles Garvice, complimented the speaker on the consummate art with which he had kept them in suspense until the last moment, as to the title of the book and the name of the author. The effect was striking, and it was amusing to see the exceptions to the general rapt attention in members of the clerical and official classes who could be seen bolting and barring their minds against any gleam of new light into their self-satisfied heads!

The "Daily Telegraph" gave a fairly full report of all the speeches, but although Mr. Wake Cook came first, no word of it was given, and only at the end was the note, "Mr. E. Wake Cook also spoke"! Oh, the funny smallness of great editors! But the movement is gaining momentum and will sweep these obscurantists off their feet ere long. *Magna est veritas!*

"THE SHINING PRESENCES."

Mr. Morris Hudson writes:—

What is said concerning "the presence of beauty" in man's life in the article, "The Shining Presences" (LIGHT for the 20th ult., page 403), is so exactly paralleled by some lines in "The Recluse" of Wordsworth, that you may think them worth publishing in your columns:—

"Beauty—a living presence of the earth,
Surpassing the most fair ideal forms
Which craft of delicate spirits hath composed
From earth's materials—waits upon my steps;
Pitches her tents before me as I move,
An hourly neighbour."

COMMONLY we say a judgment falls upon a man for something in him we cannot abide.—SELDON.

SKETCHING A GHOST.

LADY BLAKE'S DESCRIPTION.

It must require considerable coolness of nerve to make a sketch of a ghost—not from memory but in the actual presence of the apparition! Lady Blake, of Myrtle Grove, Youghal, Ireland, tells us, however, of a case in which this was done and has kindly sent with her account a copy of the drawing made at the time, of which we give a reduced reproduction below. Her story is as follows:—

"The original of the accompanying sketch was taken by Mr. Richard Hill, a well-known member of the Jamaica Legislature, an author, and an ardent collector of whatever related to the island.



"In his day the seat of Government in Jamaica was at St. Jago de la Vega—now usually called Spanish Town—and there Mr. Hill had a house, which was constantly visited by the veiled form of a Spanish lady. The denizens of the house became quite accustomed to the apparition, which sometimes remained so long in the room that one day Mr. Hill took the sketch of which the enclosed is a copy. The original sketch was kindly lent to me by Mr. Lewis Hutchins during my husband's term of office as Governor of Jamaica, and I fear it must have perished in the earthquake of 1907, when Jasper Hall, the residence of Mr. Hutchins, the owner of Mr. Hill's drawings, was destroyed with all its contents.

"Mr. Hill's house in Spanish Town had disappeared when we lived in Jamaica, but the site was pointed out to me by the late Mr. Edward Lynch (Deputy Keeper of the Records), who remembered Mr. Hill, and who was well versed in everything concerning Jamaica and its history, and from whom I heard the story of the figure of the Spanish lady and the sketch taken of her by Mr. Hill."

SIR ARTHUR CONAN DOYLE'S POEMS.

Waiting in a long queue for our tram home we opened Sir Arthur Conan Doyle's "The Guards Came Through, and Other Poems" (John Murray, 2/6 net). Straightway the present became remote. Our pulses quickened in response to the stirring vigour of the verse as, with alternating tension and relief, we watched on Flanders fields the tide of battle roll forward and back and again forward, or, standing on the Surrey hills, listened to the distant booming of the guns. Then we caught ourselves smiling at the story of "The Wreck on Loch McGarry" and feeling a glow of sympathy and satisfaction as Sir Arthur poured out his vials of scorn on "The Bigot." So we came, by way of parable and vividly pictured scene and incident, to the closing poem of the book and found ourselves, with a yet deeper sympathy and more profound respect, in the presence of one of the most sacred experiences of the author's life (it is recorded in the last number of LIGHT):—

"It was granted me to stand
By my dead,
I have felt the vanished hand
On my head,
On my brow the vanished lips,
And I know that Death's eclipse
Is a floating veil that slips
Or is shed."

But Sir Arthur is a born fighter, and he cannot feel that such an experience is meant to be received with a gratitude that is silent and actionless. It is rather a call to strike harder against the foes of human progress and enlightenment, and he ends with a prayer that the great Guide of his life will

"Trace my pathway among men,
Show me how to strike, and when,
Take me to the fight—and then
Oh, be nigh!"

D. R.

EACH friend brings thee a different jewel for thy life's mosaic.—ELIZABETH GIBSON.

"THE HILL OF VISION."

This notable book* is one of those which are signs of a transition to a new social order. It also vindicates automatic writing as a possible means of real communication with unseen and higher intelligences, however much its manifestation may ordinarily be obscured by the sub-conscious mentality, or the low spiritual development of the human (or the discarnate) agents. In this case complete elimination of conscious action was secured by absorbing the conscious mind of the automatist in matter read aloud and commented on while his hand was unconsciously writing.

Proof of the genuineness of supernormal influence is given (as it must always be) by the internal evidence. Two instances only can be mentioned here: (1) In 1909 we find very distinct prophecies of the coming war and its desolations, together with the intimation of greater changes to follow. (2) In March, 1918, it was positively stated that at the end of August in the same year the issue of the war would be decided. This was fulfilled by the great advance of August 26th, when the German line was broken from Arras to Albert, and the great French advance in Champagne.

But the war predictions, of which there are several, are but guarantees of supernormal knowledge; the essence of the book lies in its reasoned anticipations of events still to come. This reasoning deals with causes; it is philosophical and not mere prediction. The victory of spiritual enlightenment is assured, but the New Era can set in only by the opening of human minds to receive the teaching of the spirit. Spiritual principles can, however, be apprehended only through the intellect, and the antithesis is not between reason and intuition, but between the materialistic doctrines of physical evolution, misapplied to social life, and the principles of brotherhood and solidarity of all classes and nations; the one leading logically to perpetual conflict, and the other to good will and peace. Not less emphatic is the denunciation of the "False Democracy" which is "sovereignty reversed."

"Fear not Democracy, if properly led and instructed. Ignorance is the great danger of the world ruled by intellect, as the senses are the foes of intuition. Humanity senses its spiritual ideal in a true brotherhood of man. . . . Great is the power of pure intellect with the power of perfect sympathy. . . . The intuitive leader, the great soul or passion, needs intellect, needs mind, but rules by virtue of the sympathy, intuitive and Divine. Thus each specialised cell in the Divine body of humanity should contribute to the perfect whole; not following that common law of the lowest instincts of jealousy, envy, and cupidity, misnamed Democracy" (p. 88).

This false democracy, being spiritually baseless, is predicted to be defeated, but what disasters may occur before that defeat depends on the degree of perception of spiritual principle possessed by those who ought to lead, but are now all too ready to wait on events. It is stated that the German nation, by reason of its mastery of material processes, has a great future before it, and there are further reasons alleged for the coming development of Asia. It is impossible in the brief space of a review to touch on other lines of thought which are corroborated by many signs of the times. The book merits close attention from the political and philosophical, as well as from the Spiritualist standpoint.

From the latter point of view it shows the weighty obligation that rests on Spiritualists to leave defence of isolated phenomena which have been proved over and over again and to advance to a synthesis which will command respect by its application to the needs of the day.

V. C. DESERTIS.

THE KNOT-TYING TRICK EXPLAINED.

Anent the article on "Thought-Reading and Spiritualism" in our issue for the 20th ult. (p. 408) a correspondent writes:—

"The perplexity expressed by C. E. B. (Colonel) as to how a man can have his wrists tied with tape behind his back and yet can release himself immediately is easily dispelled. The tape is tied tightly round one wrist; then the other end of the tape is taken and tied round the other wrist. It will be found with regard to this second tying that no matter how many knots are made the whole is inevitably a slip knot, because only one end of the tape is free for tying. With the least pull of the knot towards the other wrist the loop is loosened and the second hand can be released in a moment, replaced and pulled tight again. Note that the first hand is not extricated, though of course it is free to move, with the tape tied on it, when the second hand is released. Anyone trying this experiment will at once see how simple the trick is, but I once saw a conjurer non-plussed when, having imprudently engaged a sailor to do the tying, the knowing mariner carefully tied a knot on the tape before tying the second wrist, thus effectually preventing the slipping of the second knot."

* By F. Bligh Bond. Script by J. Alleyne. (Constable, 1919, 7/6 net).

A PSYCHIC SOCIAL CENTRE.

STEAD BUREAU IDEALS FOR 1920.

Miss Estelle Stead is an enthusiast, and at the same time a calm, level-headed business woman. Her heart is wrapped up in the splendid work bequeathed to her by her father, and for the Stead Bureau she sees visions that her sound, practical common-sense is translating into enduring realities. In a talk with a representative of *LIGHT* regarding the future operations of the Bureau, Miss Stead outlined some of her ideas. She said:—

"It is my ambition to bring every phase of the movement before our members. I know that this will require organisation, but I hope to be able to accomplish it. I specially desire to see the Bureau used more as a club, where people feel that they can come to read, to meet friends, to enjoy light refreshments, to smoke, and to chat together. I want, in fact, to make it a social centre for all who are interested in psychic subjects."

Miss Stead recognises that there must be co-operation among the members in assisting development, and she looks forward to an active spirit of initiative in promoting discussions, in the arranging of drawing-room meetings, and in the formation of home circles.

Speaking of the changes which led to the occupancy of the present quarters of the Bureau, Miss Stead gave the following story:—

"At the beginning of last year we had only one little room at the International Club, and this held our library, while for meetings we were allowed to use the club's drawing-room. The accommodation was quite inadequate, but we did not see our way to getting anything better. Then came a change of proprietorship of the club, and we had perforce to move.

"My father had some time previously given me a message saying that I should be undertaking something much bigger than I had contemplated, and would be coming out more prominently in the psychic world. The sequel shows that he was right.

"When we were given notice we had nowhere to go, nor had we much in the way of funds. I put the case before our members, and they came forward with promises. Although these promises did not amount to any large sum, I felt justified in going forward in the belief that Providence would aid us in securing our new home. I set out and inspected many impossible places, and then seemed to be guided to 13a, Baker-street. I had been invited to go there first, but felt somehow that I could not, and went on to many other localities. When I entered the Baker-street premises I discovered in possession Miss Earle, of the Psychological Society, whom I had not seen for two years, and on passing into the room which is now our Temple, I found my father's photograph on the wall; also I became at once strongly conscious of his presence, so that I felt sure that I had lighted on what was to prove our new home. My father told me later that the friends on the other side had been preparing this place for us ever since Miss Earle took it, but they thought it wiser to impress me to visit other places first before bringing me there. The premium demanded for the house was rather high, but just as I wavered came a promise of £100 from our president, Mrs. Bayley Worthington, and that decided me. We took possession in August, 1919, and opened the Bureau on September 16th. Since then, I am happy to say, we have never looked back. Members have come in increasing numbers, and we have been able to do many things we never hoped to accomplish in so short a time.

"For instance, just when we opened, Mrs. Etta Wriedt, the famous Direct Voice medium, who was introduced into England by my father, and who had done such splendid work in connection with Julia's Bureau, offered to dedicate our Temple, and we had two beautiful séances with her for that purpose. Another prominent feature was the visit to us of the Crewe Circle early in December. Mr. Hope and Mrs. Buxton remained with us just over a week, and during that time they gave two sittings a day to our members, and in the pictures taken, 'extras' were obtained at all but one sitting. During his stay, Mr. Hope lectured in public on Psychic Photography under the auspices of the Bureau, and exhibited lantern slides of the results of many years' work.

"For the future I can say confidently that we hope to extend our activities in many directions. Our ideal is to be a real live centre where people can come for direction, for help, and advice, for communion and for recreation."

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following donation:—J. U. W., £1.

WHAT fairy in the falling rain,
Takes the robin's small refrain,
And twists it to a tiny charm
To keep a tempted heart from harm?
It puzzles me a wild bird's song
Should save my soul from doing wrong
—F. W. Harvey.

A NEW YEAR MESSAGE.

FROM SIR A. CONAN DOYLE.

Sir Arthur Conan Doyle, invited by the Editor of the "Sunday Express" to give a message to the readers of that paper for 1920, contributed the following:—

"I look upon religion as the basis of all society, and truth as the basis of all religion. Therefore the recognition of truth concerning our destiny is the most important thing in the world. My wish for the New Year is, therefore, that people shall set aside foolish incredulity and shameful levity and shall seriously examine with honest and reverent criticism the enormous new revelation which has been sent us recently by God, realising that His methods are not as ours, and that there is neither small nor great in His sight. The last two great creeds came the one out of a camel driver's tent, the other out of a carpenter's shop."

THE FAIRER CLIME.

Nearly eleven years have elapsed since LIGHT reviewed a book consisting of communications received through the mediumship of "Parma" (Mrs. Lamb Fernie), and entitled "Not Silent if Dead," by H ! ! ! ! ! We have now to welcome from the same source a second series of messages, called, with a slight variant on the former title, "The Dead—Active!" The present reviewer owns that in beginning to make their acquaintance he was conscious of considerable prejudice. "H ! ! ! ! !" was a well-known pulpit orator in his day, attracting large congregations by the originality of his ideas and his method of giving them utterance. It is quite possible that in expressing himself through the mind and physical organism of another, some of his old-time mannerisms have become distorted. From the spirit and matter of these communications one may judge (on the assumption that he is communicating) that the man himself has learned much since he passed over, and has grown in width of view and the gentler graces of character, but till the reader can get a little accustomed to it, the exclamatory style of the writing, with its extreme diffusiveness and effusiveness, imposes some trial on his patience. Apart from this, however, there is much that will appeal as sensible and beautiful, and, therefore, credible in these messages, especially in the pictures they give of life on the other side—a life to which all that is fairest here would seem to be transferred, only with an added glory. "I see" (begins one chapter) "a vast plain covered with vegetation and villages nestling in glades and up hillsides, clumps of trees here and there, running streams, and I hear the lowing of cattle going to drink—just the same scene you may see any day in the country on earth. . . . You are wondering what next I shall say when I tell you we have cattle here! Yes, we have! Would a rural landscape be perfect without animal life?" And then, after some moralising and the reflection how much better balanced we on earth should all be if we could blend spirit more with matter, he goes on: "My one aim and object is to try, if possible, to bring you in line to realise the wonderful peaceful simplicity of the life in the spirit world; no hurry, no constant rush, but first to be ourselves and do our duty in the place we are in, remembering that what we are lacking in spirituality can and will be ours when in real earnest we endeavour to throw off certain contaminating influences which handicap us. There seems so little difference at first in earth and spirit conditions until we advance: but, without doubt, the more we accustom ourselves, while in the body, to the contact of the spiritual body, with its fruitful spiritual gifts, the more we shall be helped and feel satisfied with the conditions we find ourselves in on transition."

"Let your translation be indeed into higher spheres than those interpenetrating the earth plane. If you knew how hard it is for advanced spirit people to pass through the clogging elements around the earth, you on earth would indeed try your best, however little that best may be, to make the atmosphere a little purer, a little less heavy."

The book, which is priced at 4/6, post free 4/11, can be obtained from Mrs. Lamb Fernie, 40, Bedford-gardens, Kensington, W.8.

D. R.

He who has followed, even in secrecy, many lights of the Spirit, can see one by one the answering torches gleam.—E.
A FINE spirit is like tempered steel. The dull mind being biased in some particular direction remains warped like bent iron. The bright steel springs back to its normal shape when the pressure is removed.—G.

ONE life alone, one end, one way to reach,
But many substitutes and ghosts of each;

Lord, lest the false lights—moving round and round—
Too long bewray, do Thou, with secret speech,
Direct us truly unto stable ground!

ARTHUR EDWARD WAITE.

TESTIMONIES OF GRATITUDE.

Against the accusations of our opponents may be set the abundant testimonies of those to whom the revelation afforded by Spiritualism has brought unspeakable comfort and relief. We may quote from two letters we have recently received; they are only samples of many:—

The first is from Mr. C. W. Newcourt (Hinton Wood, Eastcliff, Bournemouth). He states that nearly five years ago when he was residing near Liverpool, he saw a letter in a local paper from Mr. R. A. Owen, and, on communicating with the writer, received an invitation to Daulby Hall. Accordingly on the following Sunday afternoon he went to Liverpool, and after inquiring his way two or three times succeeded in reaching his destination. He entered the hall, and took his seat—an absolute stranger to all the assembly. Soon he found himself listening to a long and beautiful inspirational address, at the close of which the speaker, suddenly pointing to Mr. Newcourt, told him that there was a lady with him, and proceeded to give an exact description of his late wife, her features, and dress, and also the place in North Wales where they resided before she passed away. "I am not ashamed to own," says our correspondent, "that my tears flowed freely for a while." Soon afterwards, he left the building, but feeling that he wanted more, he returned in the evening. After the address, the speaker—the same who had occupied the platform in the afternoon—again pointed to Mr. Newcourt, though he was now sitting in a different part of the hall, and told him that the lady was again present, and that she was placing her hands on his shoulders. Once more he described her, but this time in a different dress—a dress which she wore twenty years before—and with it a diamond brooch with a little pin and chain attached to it for safety. The brooch, Mr. Newcourt tells us, was an heirloom, and his wife had added the chain and pin by way of precaution against losing it.

To verify this second description, our correspondent, on returning home, looked up a photograph taken twenty years before in Amsterdam, and found it correct in every particular.

Ever since that memorable Sunday, Mr. Newcourt has been connected with Spiritualism. To him it is a religion. "I have never," he declares, "in all my life—and I am nearing three score and ten—found such satisfaction." He adds the interesting fact that the speaker and clairvoyant on the occasion to which he refers was Mr. Aaron Wilkinson, of Halifax—a gentleman whom we expect to have with us at one of the Alliance meetings in the coming session.

No less happy has been the experience of Mrs. Corelli Green (20, South Kinver-road, Sydenham, S.E.). She writes:—

"In 1917 we lost our two eldest sons. On February 25th one fell in action in Mesopotamia (aged 21) and in August I was called out to my eldest boy in France, who died of wounds while I was with him. Now I get automatic letters myself from both of them—and have done so since last July (on Peace Day).

"It is all so natural and simple, and I have never been to a medium, but sit down myself, and my pen runs easily along."

"Sometimes their own characteristic signature is very plain, and they use their own characteristic expressions time after time."

Mrs. Green proceeds to quote one or two passages expressive of the beauty, wonder, and delight of the new life, and concludes:—

"This is only what many others are experiencing to-day, but surely these simple direct letters are very real and comforting."

SIR A. CONAN DOYLE, in a letter to the "Daily Express," points out the essential difference between a psychograph and a photograph. The former, he says, is rather a transference by abnormal means of something which exists elsewhere. "This would amply account," he continues, "for faces being of disproportionate size, for light seeming to come from the wrong side, and for all those other puzzles which have worried the student and given texts to the sceptic."

WITCHCRAFT ACT AMENDMENT FUND.—The treasurer of the Spiritualists' National Union, Ltd., Mr. T. H. Wright (10, Victoria-avenue, Sowerby Bridge), sends us the following statement of the above fund up to date: Brought forward, £1,266 17s. 8d.; New Zealand Association of Spiritualists (per Mrs. E. Birdwell), £24; Mr. G. Wale, Hants, £1; Northern Counties Union, £19; Manchester and District Union of Spiritualists (per Mr. W. H. Wolstenholme), £100; bank interest, £11 2s. 3d. Total, £1,421 19s. 11d.

THE HOME CIRCLE MOVEMENT.—Mr. Thomas Pugh, we learn, has now withdrawn from the reconstructed society for the promotion of the Home Circle movement, and, acting on this withdrawal, that body, in order to avoid friction with any other society, has adopted the title "The Spiritualists' Rendezvous for Psychical Research." It has, further, appointed a new chairman (Mr. H. J. Osborn) and arranged for a vigorous continuation of the work which it has carried on since August last. The secretary is Mr. George Ward, and the offices are at Furnival Hall, 3, Furnival-street, W.C.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 8d. for every additional line.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—January 4th, New Year's Service. 11th, Mr. A. Vout Peters.

The London Spiritual Mission, 13, Pembridge Place, W.2.—11, Mr. E. W. Beard; 6.30, Mr. Percy Beard. Wednesday, January 7th, 7.30, Mr. Horace Leaf.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mr. and Mrs. Alcock Rush; 6.30, Mr. J. Osborn.

Reading.—16, Blagrove-street.—11.30 and 6.45; speaker, Mr. P. R. Street.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—6.30, address by Mr. E. Meads.

Peckham.—Lausanne-road.—7, Mr. R. Boddington. Thursday, Mrs. Imison.

Brighton.—Athenaeum Hall.—11.15 and 7, Mr. H. J. Osborn, addresses; 3, Lyceum. Wednesday, 8, public meeting, Mr. Cager.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, address by Mr. H. J. Adams, B.A., clairvoyance by Mrs. Bloodworth. 8th, 8.15, psychometry.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—11, Mrs. Stanley Boot; 6.30, Mrs. Mary Clempson. Wednesday, 7th, Mrs. Annie Brittain; doors closed 7.35 p.m. Healing daily, 10 a.m. to 1 p.m., excepting Tuesday and Saturday.

Holloway.—Grove-dale Hall (near Highgate Tube Station).—11, Mr. and Mrs. A. W. Jones; 3, Lyceum; 7, Mr. G. R. Symons. Wednesday, 8, Mrs. Mary Gordon. Sunday, 11th, 11, Mr. W. W. Drinkwater; 7, address by Mr. Thos. Davis; clairvoyance by Miss Moy.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30, Mr. J. J. Goodwin. Monday, 7.15, Mrs. Jennie Walker. Tuesday, 3, public circle. Thursday, 7.15, enquirers' questions and clairvoyance. Lyceum every Sunday at 3 p.m. Forward Movement see special advert.

THE VITAL MESSAGE.

By SIR ARTHUR CONAN DOYLE.

Cloth, 228 pages. 5/4½ net post free.

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C.1.

Spiritualist Services are held in LONDON on Sundays as follows.

	A.M.	P.M.
*Battersea, 45, St. John's Hill, Clapham Junction ...	11-30	6-30
*Brixton, 143a, Stockwell Park Road ...		7-0
*Camberwell, People's Church, Windsor Road, Denmark Hill ...	11-0	6-30
Church of Higher Mysticism, 22, Princes Street, Cavendish Square, W. ...	11-30	6-30
*Clapham, Reform Club, St. Luke's Road ...	11-0	7-0
Croydon, Harewood Hall, 96, High Street ...	11-0	6-30
*Ealing, 5a, Uxbridge Road, Ealing Broadway ...		7-0
Forest Gate, E.L.S.A., Earlham Hall, Earlham Grove ...		7-0
*Fulham, 12, Lettice Street, Munster Road ...	11-15	7-0
Hackney, 240a, Amburst Road ...		7-0
Harrow, Co-operative Hall, Mason's Avenue, Wealdstone ...		6-30
*Kingston, Assembly Rooms, Bishop's Hall, Thames Street ...		6-30
Lewisham, The Priory, 410, High Street ...		6-30
*Little Ilford, Third Avenue Corner, Church Road ...		6-30
London Spiritual Mission, 13, Pembridge Place, Bayswater, W. ...	11-0	6-30
*Manor Park Spiritual Church, Shrewsbury Road ...	11-0	6-30
Marylebone, Steinway Hall, Lower Seymour-street, W.1. ...		6-30
*Peckham, Lausanne Hall, Lausanne Road ...	11-30	7-0
*Plaistow, Spiritualists' Hall, Bremer Road ...		6-30
*Plumstead, Perseverance Hall, Villas Road ...		7-0
Richmond, Castle Assembly Rooms ...		7-0
*Stratford, Idmiston Road, Forest Lane ...		7-0
*Tottenham, "The Chestnuts," 684, High Road ...		7-0
*Upper Holloway, Grove-dale Hall, Grove-dale Road ...	11-15	7-0
*Wimbledon, 4 and 5, Broadway ...	11-0	6-30
*Lyceum (Spiritualists' Sunday School) at 3 p.m.		

THE CONDUCT OF CIRCLES.

By 'M.A. (Oxon.)'

ADVICE TO INQUIRERS.

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment. If you can get an introduction to some experienced Spiritualist on whose good faith you can rely, ask him for advice; and if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect. There is, however, difficulty in obtaining access to private circles and, in any case, you must rely chiefly on experience in your own family circle, or amongst your own friends, all strangers being excluded.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament and preferably of the female sex, the rest of a more positive type. Sit, positive and negative alternately, secure against disturbance, in subdued light, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestation. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. An hour should be the limit of an unsuccessful séance.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let someone take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated, at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restriction on free communication. Let the Intelligence use its own means. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer.

Lastly, try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

STANDARD BOOKS SUPPLIED TO ORDER FOR CASH ONLY.

Post free from the Office of "LIGHT," 6, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON, W.C. 1, at the prices quoted. Remittances must accompany orders, otherwise they cannot be sent.

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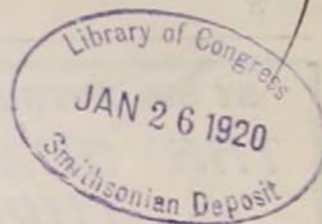
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[a Newspaper.]

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[a Newspaper.]

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NOTES BY THE WAY.

The comments of "The Times" on Sir Oliver Lodge's article in the "Hibbert Journal" (from which we quote elsewhere) illustrate how little is known about the psychological facts which are generically called "Spiritualism." These supernatural happenings were not invited or sought for. They range from the subconscious memory which recalls events completely effaced from the normal memory (such as a language unheard since childhood) to the phenomena of automatism, telekinesis (movement of objects without contact), and materialisations. These have been studied by many men of science in England and on the Continent, and have been established as facts. Many theories have been advanced to account for each separately. From the first these phenomena have presented a very extraordinary feature—they have shown in many cases what seems to be an external intelligence. This external intelligence often claims to be the surviving spirit of some human being, and when it gives the kind of tests of personality of which Sir Oliver's "Raymond" is a type, it is quite natural that the plain man should accept the statements at face value when they affect him personally. But the essential difference, and it is essential, between the old "necromancer" and the modern "medium," is this: that the former claimed to "call spirits from the vasty deep" and the latter only provides a special organism by which spirits if they are there and want to communicate, can do so. The phenomena are sporadic and not producible at will; they arise from that vast world of the subconscious, of which philosophy is compelled to take more and more note. In themselves they are older than Socrates' conversations with his daemon, and the very term "subconscious" means that there are causes which convey knowledge of distant or future events to our limited sense-consciousness and operate by means at present supernatural.

Many of us have come into possession of the proofs of a spiritual world without money and without price, and those not merely the inward "intimations of immortality" which few attain, but such intellectual evidences as can "clinch" the intuitive perceptions. They are not to be obtained to order or for "cash down," and if any person chooses to take up the position that these proofs, not having fallen to him personally even when he has "bid" £1,000 for them, are non-existent, he must be left to find out the truth in the only conclusive fashion, i.e., in the course of nature. It is not a money matter. The genuine medium cannot be bribed to obtain phenomena over which he has no control. He does not "raise ghosts" or "produce voices," a simple elementary truth which may haply dawn on some news-

paper writers when it has been repeated to them a sufficient number of times, say a thousand. One of the greatest of our newspaper proprietors once said that when the average reader had seen an advertisement for the tenth time he began to have a hazy idea that he was being told something. But only by repetition did the idea come at last to sink into his mind. Psychic science is not a commercial matter (yet) and we must not wonder at the general obtuseness on the part of the outside world. But the newspaper writer ought to be a little more intelligent than the newspaper reader.

* * * *

When, a good many years ago, this country having embarked on a wrong policy had discovered its mistake, the late Lord Salisbury summed up the position in his own frank fashion. He said, "We have put our money on the wrong horse." It was a true verdict (the war proved that), but the phrase in which he expressed it offended many superfine and mealy-mouthed persons. Truths must not be uttered too bluntly. That is why we sometimes resort to fables. For, as Rudyard Kipling puts it:—

When all the world would have a matter hid,
Since Truth is seldom friend to any crowd,
Men write in fable, as old Æsop did,
Jesting at that which none will name aloud.
And this they needs must do, or it will fall
Unless they please they are not heard at all.

It was Rudyard Kipling, by the way, who wrote the poem which concerns the foolishness of those who go down to Endor. It embodied a good deal of prejudice, and it tickled the ears of the groundlings or we should not see it so continuously quoted in anti-Spiritualistic diatribes, especially those that proceed from what is called the "religious" Press. There is some truth in it, as there is in all the attacks made upon us by our most intelligent critics. It would astonish some of these same critics if they became aware that some of their objections were first raised by Spiritualists themselves against the abuses of the subject by its more inexperienced and undisciplined followers. We have heard at least as bitter comments on the foolish side of Spiritualism from Spiritualists as any that have proceeded from our enemies. The opposition does not know this. How should it? It is like the old breed of politicians who could only see the good in their own side and the evil in the other side. It was a profitable policy while the people were "green" and ignorant and gullible. To-day there is more intelligence abroad, and politicians have become a by-word and an offence. Time is a great revealer. We are content to work for our truth and to await the further diffusion of intelligence. We await it with confidence; it can do us nothing but good. We have no fictions for whose fate we tremble, no truths which we are not content to have tested and tried to the uttermost.

WATCHNIGHT SERVICES.

There was a record attendance at the Watchnight Service on December 31st at the Reading Spiritual Mission, and the gathering was characterised by a sense of spiritual communion. All present joined in singing Kipling's "Recessional," and its recurring refrain of "Lest we forget" had a solemn significance. Mr. Percy R. Street, who presided, delivered an address marked by inspiring and lofty thought. He reminded his hearers that the world now more than ever before needed from them high and noble aspirations and resolves. Successful watchnight services were also held by the London Spiritual Mission and the Battersea Society.

"THE TIMES" ON SPIRITUALISM.

REPLIES BY SIR O. LODGE AND SIR A. CONAN DOYLE.

An article by Sir Oliver Lodge in the "Hibbert Journal" for January, entitled "The Attitude of the Church to the Phenomena known as Spiritualistic," called forth a leading article in "The Times" of January 1st. Replies to this were made by Sir Oliver Lodge and Sir A. Conan Doyle. We are not able to reprint from the "Hibbert" more than a few extracts, on points referred to by "The Times." The whole article, however, we strongly commend to our readers. In our Notes by the Way will be found some comments on the subject.

Sir Oliver, discussing the newspaper reports of the recent Church Congress, says:—

First I will take a sentence from a leading article in "The Times" of October 17th. The writer says that I and Sir Arthur Conan Doyle "proclaim the existence of people with two powers, the power of raising spirits and the power of foretelling the future." Well, as it stands, the statement is unintentionally untrue. Practice of necromancy, and incantations to raise ghosts or the devil, are redolent of the middle ages; so far as I am concerned I know nothing about such processes, nor have I any knowledge of people who practise incantation or any form of magic. As to foretelling the future, such a power is at present *sub judice*. To say that it is non-existent is absurd. Every astronomer foretells the future; so do doctors; and even statesmen and politicians sometimes. Predictions are usually inferences from the present, and are always liable to unforeseen contingency. They are never infallible. Something may interfere with the predicted return of a comet or a swarm of meteors, or even with an eclipse, though the latter contingency is unlikely. If a wider knowledge of the present, and a closer acquaintance with the springs of human action, enable some Intelligences to infer about the future more than would ordinarily seem possible—especially about human affairs subject to the disturbing influence of genuine free will—well, it is for us to find out if such a power exists. At present I have never dogmatised on that subject—and the communicators with whom I have been in touch are very modest about it, though they imply that occasionally exceptional sources of information are open to them—but I am willing to collect trustworthy evidence of such a power and seek to ascertain its Laws. Evidence not properly authenticated before the event cannot be allowed to count.

Speaking of the solace brought to many homes, he writes:—"It has been suggested to me that I should give one example of the help afforded by the facts. It is difficult to select, so I take a letter from a war-widow (personally a stranger) which happened to come to-day, and extract a few passages; explaining however that the feelings of gratitude are rightly due to the facts themselves, not to a mere agent":—

"A sense of overwhelming gratitude . . . for all you have done for my husband and myself compels me to express my feelings. . . . You may remember that some few weeks after my husband's death in action I wrote to you and besought your aid. You can never guess what that meant to me, then and now, also I doubt not that the kindness was an aid to my husband, and in years to come I trust will help our boy. [She then speaks of her own experience through a medium and of her reading of books, and continues:]

"I have the greatest pleasure in watching the affection between my small boy (who was six months old when his father left us here) and his father, whom he speaks of in the most natural if still babyish manner. I am perfectly confident of the presence of my husband—at some times more than others—and I feel a mutual joy between us in consequence. Love has not been weakened by the passing, and whilst grief is natural . . . I can and do sense the very close companionship of my husband, and that alone has helped me through these two years."

"Well, that represents," comments Sir Oliver, "the kind of effect produced in a great number of cases, though not all are able to express themselves. I am not surprised that people who possess the knowledge wish to scatter their pearls broadcast, even though they themselves run the risk of being rent by the inappreciative."

Here is the reference to Raymond to which "The Times" alludes:—

I observe that one speaker at the Congress succeeded in making capital out of what he uncharitably calls an "admission" of mine, viz., that the stress and urgency of Raymond's need to communicate subsided after identity had been proved and family conviction had been attained, so that now communications from him were for the most part easy and chatty like an occasional letter home. It was not an admission, it was a statement; made, as I hope all my statements are made, with the sincere object of presenting the truth, whatever it may be. I see nothing in it but what is perfectly natural; and I may now

take the opportunity of supplementing that statement by adducing an exception. The exception is when anything of importance is happening or likely to happen in the family, with whose doings Raymond still keeps in close touch. Then he indicates a desire that we shall give him an early opportunity of speaking.

COMMENTS BY "THE TIMES."

The following leading article, headed "Sir Oliver Lodge and Spiritualism," appeared in "The Times" of January 1st:—

Sir Oliver Lodge, writing in the "Hibbert Journal" for January, says that a statement in a leading article in our columns was "unintentionally untrue." We said that he and Sir Arthur Conan Doyle "proclaimed the existence of people with two powers, the power of raising spirits and the power of foretelling the future." We hasten to give further publicity to his disclaimer, and should be only too glad to accept it at its face value. It would be a useful counterblast to the common belief that the claims of Spiritualists have been examined and are supported by high scientific authority. Sir Oliver Lodge protests that he knows nothing of the practices of necromancy and incantation, or of the people who practise them. No doubt medieval necromancers employed magic circles, fat from the bodies of suicides, and prayers said backwards, whilst contemporary "mediums" use darkened rooms, banjos, and hymns. No doubt also the medieval performers attached great importance to the production of visible manifestations, and these have recently been rather "blown upon." But the essential part of the claim, the claim to get into communication with the dead, is identical in the two cases. Sir Oliver Lodge, in the article in which he challenges our statement, announces, not for the first time, that after thirty years' study he has been impelled to the hypothesis that communications sometimes come from friends "on the other side." He asserts that they come through "mediums." He publishes a testimonial from a war widow who, following his advice, by means of books and through a "medium," has "sensed the very close companionship of her husband" for two years. He tries to make out a case for foretelling the future by pleading that this is done by astronomers and doctors with varying accuracy, and he deprecates its apparent illegality when done by other persons. He says that some "intelligences" seem to be able to foretell about the future more than would ordinarily seem possible. He states that his son, who was killed near Ypres in September, 1915, keeps in close touch with the family, and transmits communications to them, especially when anything of importance is happening or is likely to happen. In his book "Raymond," he describes a warning, obscure until after the event, which he received through a "medium" in America, and interprets it as a prediction of his son's death and subsequent communications with him. Sir Oliver Lodge does justice neither to himself nor to the public in attempting to ride two horses. We desire neither to interfere with his beliefs nor to place obstacles in the way of his investigations. But we have a right to demand transparent candour from a man who claims to be an exponent of the scientific method and to have applied that method to phenomena which, to say the least that may be said, have sometimes been associated with fraud.

SIR A. CONAN DOYLE'S ANSWER.

In "The Times" of January 3rd, Sir A. Conan Doyle wrote:—

As you were good enough to couple my name with that of Sir Oliver Lodge in your original remarks upon Spiritualism, you will perhaps allow me to associate myself with his disclaimer of the views attributed to us. Those views were that mediums had the power "of raising spirits and of foretelling the future." To "raise a spirit" would seem to imply that we had some control over those who have passed into the beyond. Such is not the case. The most that we can do is to make the physical conditions such that if they should of their own desire wish to manifest themselves to our senses, they may be able to do so. As to "foretelling the future," I have expressly stated in my "New Revelation" (p. 123):—"On the whole I preserve an open mind upon the powers and limitations of prophecy." I have known some very remarkable cases of fulfilment, and I have known grievous lapses. From their higher ground the spirit people see the relations between cause and effect more clearly than we do, but I for one would never admit that they have any certain power of foretelling the future. Thus on both counts you have unwittingly misrepresented my views. You add that mediums use "darkened rooms, banjos, and hymns." The darkened room is common, but by no means universal, the banjo is, so far as I know, unknown, but hymns and prayer do certainly accompany this, the most solemn of all religious functions.

Sir Oliver has published his one war-widow letter as a sample, no doubt, of a large correspondence. I have myself received hundreds. Of these, 60 complete successes out of 72 attempts have been obtained from a single medium. These documents are entirely at the disposal of yourself or of any other competent authority who would care to examine them. My testimony, however, is more direct than this, since I can solemnly declare that, using an unpaid medium, I have beyond all question or doubt spoken face to face with my son, my brother, my nephew by marriage, and

several other friends since their death. On each occasion there were six or more witnesses.

SIR OLIVER LODGE EXPLAINS.

In "The Times" of January 5th Sir Oliver Lodge wrote:—

There is no lack of candour in my article in the current "Hibbert Journal," criticised in your fifth leader of January 1st, nor any attempt to ride two horses; the attempt is to convey information and to cultivate precision of language in a subject which to people unimpressed with its importance may appear tiresome. My object was not to repudiate anything, but to get the facts rightly stated. As I was careful to say (p. 264), sentences were cited "not for the sake of controversy, but for the sake of explication." I then said that the power of foretelling the future (in the sense intended and explained) was *sub judice*; as it is. Also that we had no power of "raising spirits." The extract from a widow's letter—"I can and do sense the very close companionship of my husband"—should not be read as signifying the raising of anything that appealed to bodily senses. I am not responsible for using the word "sense" as a verb, in this phrase, though your quotation marks, and change of pronoun from "my" to "her," may make it appear that I am. The word is popularly used to signify an awareness, or mental impression, apart from the recognised senses. I suppose the idea is that the impression comes through an extra unnamed kind of sense.

A PIONEER IN PSYCHIC RESEARCH.

SIR WILLIAM BARRETT, F.R.S.

A brief and very interesting biography of Sir Wm. Barrett, F.R.S., appears in "The International Psychic Gazette" of the current month. The work of this eminent physicist is traced from his first experiences as a skilled assistant at the Royal Institution to his chairmanship at the Royal College of Science in Dublin.

His first introduction to occult, or as we prefer to call them, subconscious phenomena, was through hypnotic experiments. In these he found that the hypnotised subject would accept any suggestion, completely hallucinating the senses of sight, hearing, taste, etc., and would reproduce in the most striking manner the thoughts and sensory impressions of the hypnotiser. This thought-transference, Sir William discovered, could be effected without speech or any signs whatsoever. Further experiments in thought transference without hypnotism showed that simple and elementary results could be so produced, and these were embodied in a paper on "Abnormal Conditions of Mind," read before the British Association in 1876.

Sir William at that time considered that the most satisfactory explanation of many physical phenomena of Spiritualism could be accounted for by hypnotic hallucination.

He says:—

Accordingly, in my paper at the British Association a year later I advanced this hypothesis to explain these alleged extraordinary Spiritualistic phenomena, and urged that a special committee of scientific experts should be appointed to inquire into the validity of the evidence I had adduced in favour of thought-transference, as well as into Spiritualistic and other phenomena associated with abnormal conditions of mind. Dr. William Carpenter, the famous physiologist, made a contemptuous speech, which aroused much tumult and angry passion, but Mr. Crookes came forward and said he "had listened with interest and approval to Professor Barrett's paper; he thoroughly believed what had been described, and hoped the audience would also believe it." At the same time, he related some of his own Spiritualistic experiences and wisely dissented from the view I had expressed in my paper. He said the phenomena were *not* due to hallucination. It still seemed to me, however, that Crookes only thought he had seen the phenomena. At that meeting two other eminent scientific men, Mr. Alfred Russel Wallace, the president of the section, and Lord Rayleigh, also spoke, and warmly supported the appointment of an expert committee of inquiry. Lord Rayleigh, in the course of his speech—I quote from the local newspaper—said, "It was wrong to cast ridicule on the investigation of Spiritualism; he himself had been to sittings with a well-known medium, accompanied by a professional conjurer, with the result that the conjurer could not form the remotest idea of how many of the phenomena were produced." Though not present, Sir William Huggins (then Mr. Huggins, and afterwards President of the Royal Society), wrote to me that he agreed with me as he himself had witnessed utterly inexplicable psychical phenomena deserving further investigation.

TIME'S REVENGES.

The whirligig of time presents its revenges. These four illustrious scientific men—Crookes, Wallace, Rayleigh, and Huggins—each received the Order of Merit from our King, and three of them became Presidents of the Royal Society, the highest scientific honour that can be conferred in Great Britain. Whilst all their names will be ever memorable in the history of science, most of their screaming opponents

have long since passed into oblivion! Lord Rayleigh, in his recent presidential address to the Psychical Research Society, distinctly stated:—"I repudiate altogether the idea of hallucination; the incidents were always unexpected, and the impressions of those present all agreed."

In consequence of larger experience with a number of mediums and in collaboration with Mr. Dawson Rogers, the then Editor of LIGHT, he worked for the establishment of a centre of Psychical Research. This was the beginning of the S.P.R. He was joined by a number of men distinguished in politics, science and letters, of whom the Rt. Hon. A. J. Balfour and Mr. F. W. Percival are now the only surviving members of the brilliant circle which included Romanes, Lord Houghton, F. W. Myers, Gurney, Sidgwick, and many others. He went to America in 1884 and founded the American Society.

It is interesting to note in view of the reckless statements so confidently made that Dr. A. R. Wallace and Professor Crookes were prepossessed in favour of Spiritist theories that Sir Wm. Barrett, speaking from the personal experience, in which these critics are absolutely lacking, says:—

"We must, however, all remember that we are far more ignorant of this subject than either Mr. Wallace or Mr. Crookes, both of whom commenced the inquiry as profound sceptics in these matters, and they tell us the logic of facts has driven them from scepticism to a belief in the genuineness of Spiritualistic phenomena. In spite of ridicule and contempt, Spiritualism undoubtedly presents new and wonderful facts which must sooner or later compel the attention of thoughtful men."

Sir William's concluding sentence has been more than borne out by subsequent developments.

SCIENCE AND ROMAN CATHOLICISM.

"The Popes and Science," by Dr. J. J. Walsh, LL.D., &c., and "Twelve Catholic Men of Science," by Sir Bertram Windle, F.R.S., are two books which have been issued by the Catholic Truth Society. They are in the usual style of apologetics—they prove quite conclusively what well-informed persons do not deny. We are well aware that the Roman Catholic Church does not oppose science as such, and has many scientific men within her pale, whose medical and other practice does not bring them into conflict with dogma. But such books leave on one side the attitude of the Church when the obvious conclusions are in conflict with Catholic dogmatics. That is the real crux, and the answer is perfectly well known. Of all vain necromancy the vainest is to raise the ghosts of dead controversies. These books contain no references to psychic science, and, therefore, scarcely fall within our province. On the attitude of the Holy See to that science it is sufficient to allude to the Encyclical against Modernism, and to quote from the allocution of the Roman Catholic Bishop of Salford ("Tablet," April 6th, 1912):—

"Now the essential and most pernicious element of modern Spiritism is precisely this unlawful trafficking with, or seeking to traffic with, spirits, whether good or bad, whether human, angelic, or diabolical in their nature. It is begotten of a morbid and fearfully dangerous curiosity like that of our first parents to know those hidden things which God does not see fit to make known to us, and, therefore, to seek such knowledge is to act contrary to, and to sin against the Divine Will."

This is quite conclusive—it is not a condemnation of theories, as these books maintain clerical antagonism to be, but a bar placed before the research into facts.

S. DE BRATH.

SPIRITUALISM IN CURRENT LITERATURE.

Some slight indication of the flood of discussion which Spiritualism is calling forth in the newspapers and periodicals of the day is afforded by the list we give herewith. We confine ourselves in this instance to what has appeared in the New Year. Had we included the past few months this issue of LIGHT would be entirely occupied with the list.

"Nineteenth Century" (Jan.). "The Church Congress and Spiritualism: A Secular View," by Mary E. Monteith.
 "Contemporary Review" (Jan.). "Spiritualism in the Days of Charles II.," by J. G. Muddiman.
 "Nash's Magazine" (Jan.). "The Abolishing of Death," by Basil King.
 "Strand Magazine" (Jan.). Part two of "The Uncharted Coast," by Sir A. Conan Doyle.
 "Hibbert Journal" (Jan.). "The Attitude of the Church to the Phenomena known as Spiritualistic," by Sir Oliver Lodge.
 "The Quest" (Jan.). "Spiritualism: Its Position and its Prospects," by David Gow (Editor of LIGHT).
 "Sheffield Daily Telegraph" (Jan. 1st). Correspondence.
 "Daily Express" (Jan. 1st). Telegrams of psychic experiences from New York and Amsterdam.
 "The Times" (Jan. 1st). Leading article on Spiritualism; Jan. 3rd: Letter from Sir A. Conan Doyle; Jan. 5th: Letter from Sir Oliver Lodge.
 "Daily Telegraph" (Jan. 2nd). Review of Sir A. Conan Doyle's book, "The Vital Message."

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THE OUTLOOK: A SURVEY AND A SUMMARY.

The great wave of psychic activity shows no signs of abating; rather it increases, betokening a deep spiritual impulse below the surface. Perhaps it presages an even greater transformation—the dawn of a new age. For we never make the mistake of confusing the psychical and the spiritual—the one is a faculty, the other is a life; the one a door, the other a great Presence Chamber. We look around and see a confusion of counsels; we are aware of a clamour of tongues in passionate dispute. The tumult disturbs us a little, but not very much. The little thing comes with noise and fermentation; the great thing arrives in silence and tranquillity; it works in the interior of life.

Meantime there descends upon us a heavy hail of discussions, controversies, reports, commentaries—very few of them worth any serious consideration. One of our friends, a famous poet, with all the poet's impatience of dulness and stupidity, lately expressed to us his despair of convincing the "common fool" of the reality of the evidences for life after death. Alas, we have the common fool to deal with on both sides of the argument. We must be patient with him; he speaks for common fools, and his words are probably those best adapted to the minds he addresses. And it may be that to the eyes of the higher intelligences we are all common fools. We can only do the best we can not to be entirely foolish, seeking to stand on our feet and see the world with our own eyes and not through the eyes of others, aping their manners and "parroting" their speech.

Things have changed, indeed. We have made a distinct advance. The enemies of the new order—God's opposition, as we once termed them—have shifted their position considerably. Our facts are being accepted grudgingly, but are vigorously denounced as undignified, squalid—a host of uncomplimentary adjectives. We leave aside the argument which talks freely of devils. Science, as Sir Oliver Lodge pointed out, pays no serious attention to theological sign-boards. We have a multifarious subject to handle; it has a multitude of ramifications. It cannot be adequately dealt with even by our most gifted minds. A single department is sufficient for most of them—the religious, the scientific, the philosophical, the social. We look over them all as well as we can and see that, however discordant at present, they are making towards a great harmony. We must bear the discords at present with what fortitude we can.

We have heard lately of the great need for a large and representative journal that shall present the case for Spiritualism in a more adequate manner than any of our present more or less struggling journals. Well, that will come; the time is nearly ripe for it. The great public are beginning to understand. The day has gone by when, as in former days, a few columns of stodge could be regarded as sufficient for the requirements of the case. On the other hand, we do not wish to fall to the temptation of presenting our case in the smart, snappy sensational way which is supposed to be the note of modern journalism. We cannot cater for the "common fool" until he has grown sufficiently in mind to be above the need of common foolery. There are plenty of caterers for him in that line, bogus psychic "experts" with vampire stories and ghost "stunts"; smart writers who, knowing little of our subject and caring less, give the public that which it is supposed to appreciate, witty gibes, glittering pieces of satire, and "arguments" so cheap and fallacious that it

is really a wonder the "common fool" does not turn round upon instructors who hold his wits in such light esteem.

Meantime, the issues grow clearer. Let us try and define them as well as we can.

SPIRITUALISM.—It stands for scientific evidence of a life after death, a fact which when once it has laid hold of the general mind is bound to react upon the world's thought and practice. It will bring about that great ideal aptly summarised as the stage at which it will be seen that a man's duty coincides with his own best interests. That is true to-day, but it is not apparent, or we should not see so many living meanly for mean things.

THE CHURCHES.—As a general summary, with some notable exceptions, the attitude seems to be that Spiritualism is a mixture of fraud and reality. The fraud is conscious or unconscious; the reality is devilish. With the latter argument, as we have said, we are little concerned. Doubtless there are froward souls on both sides of the way. We don't call them devils, whether they are in the flesh or out of it. They are simply undeveloped. In any case, they are subject to Divine law; and there are angels as well as devils.

THE RATIONALISTS.—Their standpoint may be summed up in the rough thus: Spiritualism is a matter of conjuring, superstition and self-deception. There may also be in it a smattering of telepathy and the action of the subconscious mind—this is a liberal concession.

So there it stands—a "triangle"! A serious position in some aspects; in others as comical as the "great triangular duel" in Captain Marryat's rollicking sea-story. The Churches can only kill Spiritualism at the gravest risk to themselves. They cannot kill Rationalism without its aid. And for ourselves we do not want to kill Rationalism. It can do splendid work in its own sphere—it has already done good service by showing the Churches that their duty lies as much in making the earth a better place to live in as in alluring to other and brighter worlds.

This is the position as we see it, shorn of its many complexities. There is a composition of forces all more or less necessary to the final adjustment. We do not fear opposition even when it is ignorant and senseless. When it is reasoned and sincere we welcome it, for only by opposition can Truth succeed. Conflict is the law of progress here. Even in higher spheres it may be needed, but there it will be doubtless a means of harmonious activity—action and reaction—and not the weltering struggle which is "its wavering image here."

A QUESTION IN SPIRIT IDENTITY.

Mr. C. J. Hans Hamilton sends us an interesting paper on "Problems of Spirit Identity." He quotes from "The Psychic Riddle" (a book by the eminent American investigator, Dr. Isaac Funk) an instance of fact which has puzzled many other researchers. Dr. Funk remarks that although he has had some evidential communications from (e.g.) "Theodore Parker," yet never once has the communicating spirit "described with anything approaching exactness a previous interview." Mr. Hamilton calls attention to the experiments planned by M. César de Vesme, the distinguished editor of the "Annales des Sciences Psychiques" to throw some light on this perplexing phase: When a communication showing good *prima facie* evidence of identity was received through a medium, A, the sitters, among whom was another medium, B, were divided into two groups of which one, including the medium B, went into another room. The "spirit" was accustomed to communicate through B, and was asked to carry a message or indicate a certain line of thought to the first group in the other room. Not once, says M. de Vesme, has he been able to get this done.

This is negative evidence of much value for (1) it establishes the genuineness of the experiment; and (2) it shows that if the communicator is really the personality claimed, the conditions of communication must be widely different from those to which we are normally accustomed; (3) It tends, by the failure, to show that thought is not projected from one group to the other. Experiments of this very simple kind might throw light on this difficult matter. Two mediums are necessary through both of whom the alleged personality is used to communicate; and the subject of matter to be carried from one to the other group should be written by some reliable persons outside the séance altogether, sealed, and opened by the second group only in the presence of the writers.

FROM THE LIGHTHOUSE WINDOW.

Sir Oliver and Lady Lodge sailed for America on Monday last.

At the opening social gathering of the London Spiritualist Alliance next Thursday, the 15th inst., members will have the pleasure of hearing an address by Count Cheddo Mijatovich, former Serbian Minister at the Court of St. James's. Lovers of good music will be gratified to know that the musical arrangements for the evening are in the hands of Mr. A. Weismann, and that Madame Winston Weir will, it is anticipated, give some of her charming songs.

The recent paintings executed by Mrs. Harris while blindfolded are now on exhibition at the Delphic Club for a week, and visitors are invited to inspect them.

Sir A. Conan Doyle in the January "Strand Magazine," in the second part of his intensely interesting series, "The Uncharted Coast," writes, "So far have we advanced that of the eighty or ninety cases carefully detailed in Dale Owen's 'Footfalls,' published in 1859, we find now, sixty years later, that there is hardly one which cannot be classified and understood."

The Sheffield "Daily Telegraph" writes: "We have been following with great interest the discussions, debates and controversies that are raging around Spiritualism. These are increasing and we should rather like to know why. Is it that real discoveries have been made and dependable evidence produced, or is it merely a strain of insanity produced by the war? Curiously enough a number of people who seem to our unenlightened vision completely mad on this point are shrewd, far-seeing, business men of the world in everything else."

Similar testimony comes from many other sources. For instance, we find the following in "The Sphere" (December 27th): "Whether it is owing directly to the war, or indirectly, as a craving for excitement and new sensations, Spiritualism in one form or another is enjoying a tremendous vogue. It is a craze which has had its votaries ever since early times, though it is doubtful whether it has ever held the popular attention quite as much as at present, when the newspapers are full of column-length descriptions of séances and of so-called spirit photographs."

The reference to early times is an opportune one. The phenomena we are now observing have occurred without interruption throughout the ages, and a magnificent record of them will be found in William Howitt's "History of the Supernatural." One change in the present day is that people are no longer afraid to avow their experiences and beliefs.

Miss Edith K. Harper, writing in the "Occult Review" of "The Twentieth Plane," by Dr. A. D. Watson, says, "In the energetic and earnest questioning of the *dramatis personæ* by Dr. Watson, I am irresistibly reminded of W. T. Stead, who always strove to elicit from the Invisibles the utmost they seemed to have the power to convey."

Miss Maud MacCarthy, the famous violinist, is to deliver a series of four lectures on "Modern Pythagoreanism," beginning on Sunday next. The subject matter consists of teachings and demonstrations regarding the arts and crafts and the revival of sacred mysteries therein.

Mrs. Mary Gordon had a congenial task in a recent address at Brighton when she replied to the sermon of a local clergyman condemning Spiritualism. In the course of her remarks she observed that "preachers of to-day say little about hell. They have learned that the intelligence of their congregations has evolved beyond the stage when the fable of eternal punishment could be received as a guide to life."

The mental attitude of the reporter at Mrs. Gordon's meeting is not without humour. He remarks that she "prefaced her address with a prayer which, save in its phraseology, might have been uttered in all sincerity in any Christian church." When Mrs. Gordon, speaking of the alleged dangers of Spiritualism, said that "since she had been a Spiritualist she had improved in condition, physically, morally and spiritually," this painfully precise and literal reporter (he must have been young) commented, "Mrs. Gordon has a particularly robust appearance!"

Sir A. Conan Doyle starts on January 19th a lecture tour which includes Southport, Blackpool, Preston and Morecambe. At Sir Arthur's request Mr. Horace Leaf will follow him at these towns with his illustrated lecture on "Materialisations."

The "Church Family Newspaper" is "authoritatively informed" that it is not correct to say that Bishop Welldon has invited Sir A. Conan Doyle to address a meeting of Durham clergymen on Spiritualism.

"The fact is" (says the newspaper in question) "Sir Arthur Conan Doyle has long been known to Bishop Welldon, who invited him to stay at the Deanery, Durham, in the New Year. While Sir Arthur is there he will probably address, not a public meeting, but a gathering of friends, whom the Dean may invite to meet Sir Arthur. The meeting, if it is held at all, will not be in any sense a meeting for the clergy. Its object will be to give a limited number of persons who are interested in Spiritualism an opportunity of hearing what Sir Arthur has to say about it."

We are glad to hear that the English translation is shortly to appear of Dr. Gustave Geley's book, "From the Unconscious to the Conscious." This work, dealing with supernormal faculties in man, amounts to a complete reversal of the materialist psychology which regards thought as a secretion of the brain and supernormal faculty as a pathological state. The irrefutable proofs of the psychic origin of variation supplies the gap left by Darwin, who expressly declared the *origin* of variation to be due to unknown laws. The book links up psychology with physiological involution and should be known to all English readers. The translation is being done by Mr. S. De Brath and the work will be published by Messrs. Collins and Sons, Limited.

An illuminated address in book form and a motor-car were presented last week to Sir Oliver Lodge on behalf of the citizens of Birmingham by Sir Gilbert Barling, Vice-Chancellor of Birmingham University, as an appreciation of his distinguished scientific services as Principal of the Birmingham University. A jewel was given to Lady Lodge. The gifts had been publicly subscribed for.

Sir Oliver Lodge, in replying, said great cities always impressed him as the outcome of the long labour of many generations. We stood on their shoulders; we inherited their work; and it was our privilege to carry it on. Sir Oliver added that as Principal of the University he had never been free to go to the United States, which he was now going to visit almost immediately.

Mrs. Cadwallader, Editor of the "Progressive Thinker" (Chicago), reviewing the past says, "As we look back, we realise how much Spiritualism owes to individual Spiritualists like S. B. Brittain, of the 'Univercoelum'; Andrew Jackson Davis, of 'The Herald of Progress'; Jonathan M. Roberts, of 'Mind and Matter'; Luther R. Colby, of 'The Banner of Light'; C. C. Stowell, of 'The Light of Truth,' and many other men and women who gave the best that was in them and incurred heavy financial losses in an endeavour to spread the truth of Spiritualism."

Before the Royal Colonial Institute, at the Central Hall, Westminster, on Tuesday evening next, at 8 o'clock, Dr. Ellis Powell will read a paper on "The New British Kingship," in which he will elucidate the mystic aspects of the royal office which are now beginning to be the centre of such keen interest both here and on the other side of the Atlantic.

We hear that Dr. Schrenck Notzing is now devoting himself to the study of clairvoyance, and that he has in preparation a book dealing with this subject. It is to be hoped that his experiments have proved as decisive as those he recorded in connection with materialisations.

Michael Temple, in "Nash's Illustrated Weekly" (Dec. 27th), has an article entitled "The Quest for the Supernatural," in which he examines some of the evidence in support of a belief in psychic phenomena. It is good to find a writer who, though not a Spiritualist, examines in an impartial way the researches of eminent men in this subject. He refers to Flammarion, Crookes, Lombroso, and others.

Here is a sample of his clear thinking. After describing at a séance with Eusapia Palladino an act of levitation which three cameras recorded—and remarking *en passant* that photographs have been "faked"—he continues, "but to suggest that Lombroso, Schiaparelli, and Richet would lend themselves to an imposture of that sort is, on the face of it, ridiculous. What they thought they saw is what the cameras recorded. What the cameras recorded is what they thought they saw, and I can find no escape from the conclusion that the thing did actually happen. If it did, no exposure of tricks played at other times by Eusapia . . . can minimise its importance. The strongest man who ever lived, placed in the position in which Eusapia was placed, could not have lifted that table as the camera shows it to have been lifted. We are in the presence of a new force, be its origin and nature what they may."

A VETERAN RESEARCHER.

LIGHT ON PSYCHIC PHOTOGRAPHY.

Mr. James Coates occupies a unique and honoured position in the Spiritualistic movement. He has been engaged in psychical research for a very long period, and the results of his experiences form a valuable contribution to the literature of the subject. In a timely book just issued, "Is Modern Spiritualism Based on Facts or Fancy?" (L. N. Fowler and Co., 2/-), he gathers together some of his earlier researches and presents them with new facts and comments. Now that spirit photography is being discussed in the Press so prominently it is a good thing to have the views of a man like Mr. Coates, who has made a life study of this branch. Of course the major part of his researches is contained in his invaluable book, "Photographing the Invisible" (1911), but the present little work forms a welcome addendum. It is chiefly concerned with the remarkable Standfast Case, briefly referred to in Mr. Coates's earlier work. He was then unable to produce the psychic photographs which are now given. They greatly strengthen the presentation of the evidence—given through three psychics—for what the author considers to be one of the best cases he has encountered. It will well repay the attention of students. He says:—

In my studies of psychic photography this case is, to me, the most interesting. Neither the photographer nor the other two persons influenced knew anything about Mr. Henry Standfast. Nevertheless, his departed wife, urged on by a persistent human love, succeeded eventually in getting into touch with her husband.

No less interesting is the instance of psychography with Dr. T. D'Aute Hooper on account of the light it throws on the delicate conditions of mediumship as well as its limitations. Here we have a case of a psychic who was the means of producing a written message of a splendidly evidential character on plates which he had neither seen, handled nor developed. It is a hard nut for the sceptic to crack. He has no refuge save in the assertion that a number of well-known, reputable men are liars and cheats. The convenient explanation of collective hallucination will not serve, because an objective result was obtained.

Speaking of this case Mr. Coates makes an important observation. He says:—

If photographers studied this aspect more, they would learn the astonishing lesson that the ordinary processes of photography have little to do with the obtaining of psychic photographs or psychographs, as the figures, forms, and writings are deposited on the plate independently of the usual operations.

On another page the author quotes as follows from a letter he received from Mr. Standfast:—

I am particularly interested in reading the communication through Mrs. Coates from Mr. Auld's wife—that it is impossible to photograph the *actual spirit*, but only the resemblance, as well as they can make it, of the body they once wore. So many photos show the appearance of portraits in the process of *making*, like a sketch incomplete.

In the D'Aute Hooper case the remarks made about "virgin plates" (pp. 33-35) deserve serious consideration. They show the complexity of the operations involved. The author says: "Ridiculous conditions as much as you like, the fact remains that, however willing the medium and his controls may be, we cannot get satisfactory results unless we supply them (the Invisibles) with suitable conditions."

In view of the recent demand for tests in connection with Mr. William Hope, of the Crewe Circle, and others, we cannot refrain from giving Mr. Coates's sensible comment on what he calls "the futility and cruelty of so-called tests." We entirely agree with him. He says:—

First, they are futile, inasmuch as they are of no practical use. As soon as some investigator is satisfied a dozen more want to repeat them or devise others. They are cruel, as they inflict unnecessary strain on the vital and psychic energies of the medium. Second, if the phenomena do not furnish their own evidences, no amount of testing will. In the foregoing case the internal evidence presented by the psychograph is of greater importance than the testing to which Dr. Hooper so readily submitted.

We commend this splendid little book of Mr. Coates to all students. It and its larger companion, "Photographing the Invisible," are indispensable to those who would understand the conditions and difficulties attending communications with those in the Beyond.

L. C.

MRS. ALICE JAMRACH (11, Sheringham-avenue, Manor Park), as administrator of the Distress Fund connected with the Little Ilford Society of Christian Spiritualists, wishes to acknowledge with many thanks the receipt of two parcels of clothing from Mrs. Hudson, of Huddersfield.

"I HAVE TALKED FACE TO FACE."

SIR A. CONAN DOYLE'S TESTIMONY.

Sir A. Conan Doyle, in the "Worcester Advertiser," in the course of a reply to Canon Wilson, who has been lecturing against Spiritualism, relates the following evidential experience:—

"When I have to discuss Spiritualism I always feel as a New Yorker might who heard an argument as to whether there was such a place as America. The thing to him is certain, and yet he can only keep on repeating that he has been there. I have seen and felt these psychic things. I have talked face to face again and again, beyond all question or doubt, with my dead, and yet I can only assert the fact, and mention those others who were present. I want no scientific expert to tell me the truth of it, and yet I have no means of conveying that truth to another.

"The last occasion was in Wales this month (December). My brother came to me and announced himself by giving his family pet name, which I will venture to say no one in Wales could know. He then spoke to me about the health of his wife in Copenhagen as clearly as he could have done if he were in the flesh, and finally gave me a Danish name in reply to my question whether psychic treatment might be good in her case. I noted the name, which was pronounced three times, and I wrote to a Danish friend who informed me that there was such a person in Denmark, and that he was interested in psychic matters. I then communicated with my sister-in-law. Now I ask any reasonable person whence came that name? The medium, an amateur, was bound and breathing heavily some distance away. If he had not been, but had been awake and at liberty, how could he know of this person living in the particular town about which I wanted information? It was not telepathy, since I had certainly never heard of the man. It seems to me pure perversity to ascribe such cases to any cause save the one which they claim for themselves—namely, spirit communion."

UNFAIR QUOTATION.

In the same contribution Sir Arthur has some remarks, which deserve to be noted, regarding certain unfair tactics of opponents. He says:—

"It is worth while to draw attention to one disability from which Spiritualists suffer in argument, even at the hands of those who, like Canon Wilson, desire to be fair. Spiritualist writers set out to tell the whole truth and they do not, as a rule, disguise that mediums are sometimes fraudulent, that communications are sometimes false, and that evil influences may appear. These concessions are instantly extracted and quoted against them, while their opponents suppress all that is said on the other side, the assured knowledge, the deep consolation, the moral help, the certainty in an age of doubt. Thus an entirely false impression is created. To take an obvious example, anyone reading Canon Wilson's paper would really imagine, save for one line, that Sir Oliver Lodge, instead of being the brave protagonist of Spiritualism, was himself in doubt upon the subject. I continually find my own books quoted in the same way against myself. Still I am of opinion that to be truthful and fair is always in the end the better policy, whatever momentary advantage may be taken by our opponents of our admissions that every good thing may be abused."

"SCREEN" MARKS IN PSYCHIC PICTURES.

A correspondent in France raises an interesting question with regard to the stipple marks or "screen" marks mentioned in a letter of Sir A. Conan Doyle's which accompanied the publication of a psychic photograph representing his son who fell in the war. Sir Arthur, as quoted by our correspondent, attributes these to a probable transfer of a screen picture from an illustrated magazine; and our correspondent takes up this point and shows that similar "screen" marks have appeared on moulds of a materialised "double." The clay showed similar "screen" marks as if the impression had been made through cambric. (pp. 134 and 198, "Exteriorisation de la Motricité," De Rochas.)

This is attributed by some experimentalists to an invisible protective psychic screen, and good reasons are given for the hypothesis. Till, however, the process actually employed by the operators on the other side is much more elucidated, all these hypotheses seem too much like guess-work. The data are still insufficient.

Our correspondent suggests that "spirits have kept us too long in the dark as to this matter, which touches closely the proofs of their identity." That is so, and useful experimental work could be done in that direction. If automatists would devote their attention to getting precise and exact matter of this description and would retain the personal communications for those to whom they are specially addressed, automatic writing would stand higher in general esteem than is the case to-day.

ABRAHAM LINCOLN'S ATTITUDE TO SPIRITUALISM.

A remarkable play has been running in London for some months at the Lyric Theatre, Hammersmith, but perhaps relatively few persons are aware how much actual history is embodied in it, and how many of Abraham Lincoln's own words are introduced into the dialogue. Still fewer, perhaps, know that his single-eyed perceptions of truth led him to give weight to Spiritualistic occurrences at a time when the very name was anathematized as the height of superstition and fraud; and that some of his most important public acts coincided with the advice so received. The editor of the "Occult Review" has written "A Short Life of Abraham Lincoln," and in the magazine for January, 1919, he published some interesting details, from which the quotations from Miss Colburn's book which here follow, are taken.

Miss Nettie Colburn (afterwards Mrs. Maynard) was a trance medium and Spiritualist lecturer who was frequently brought into contact with the great President of the United States, and published long since her account of some of her interviews. She thus relates her first meeting, which took place in November, 1862, after the battles of Corinth, Perryville, and Antietam, by which the offensive passed finally to the Federal troops.

"I was led forward and presented. Mr. Lincoln stood before me, tall and kindly, with a smile on his face. Dropping his hand on my head, he said in a humorous tone: 'So this is our little Nettie, is it, that we have heard so much about?' I could only smile and say 'Yes, sir,' like any schoolgirl, when he kindly led me to an ottoman. Sitting down in a chair, the ottoman at his feet, he began asking me questions in a kindly way about my mediumship, and I think he must have thought me stupid, as my answers were little beyond a 'Yes' or 'No.' His manner, however, was genial and kind, and it was then suggested we should form a circle. Mr. Lincoln said: 'Well, how do you do it?' looking at me. Mr. Laurie came to the rescue, and said we had been accustomed to sit in a circle and join hands; but he did not think it would be necessary in this instance. While he was still speaking, I lost all consciousness of my surroundings and passed under control."

Her address was given in a masculine voice and with much force, and dealt mainly with the Preliminary Proclamation of September, 1862. The President was urged not to weaken the Proclamation and not to defer it beyond the opening of the next year (1863).

Miss Colburn writes:—

"I shall never forget the scene around me when I regained consciousness. I was standing in front of Mr. Lincoln, who was sitting back in his chair, with his arms folded on his breast, looking intently at me. I stepped back, naturally confused at the situation, not remembering at once where I was. A gentleman present then said in a low tone: 'Mr. President, did you notice any peculiarity in the method of address?' Mr. Lincoln raised himself, as if shaking off a spell. He glanced quickly at the portrait of Daniel Webster that hung above the piano, and replied: 'Yes, and it is very singular, very,' with a marked emphasis. Mr. Somes said: 'Mr. President, would it be improper for me to inquire whether there has been any pressure brought to bear upon you to defer the enforcement of the Proclamation?' To which the President replied, 'Under these circumstances that question is perfectly proper. It is taking all my nerve and strength to withstand such pressure.'"

He turned to Miss Colburn, and laying his hand on her head, said: "My child, you possess a very singular gift, but that it is of God I have no doubt. I thank you for coming here to-night. It is more important than perhaps anyone present may understand. I must leave you now, but I hope I shall see you again."

It will be remembered, and the drama brings out the fact, that the Preliminary Proclamation to abolish slavery met with much opposition, and that the President, against the advice of the majority, made the Proclamation absolute on January 1st, 1863.

This is but one out of several instances that Miss Colburn recalls. Another very remarkable one was the exhortation given in February, 1863, to visit the front in person, at the time when, it is said, the army was demoralised by the "Mud March" of the previous January. I have not been able to ascertain whether the advice was acted upon and whether the President did visit the army between that date and the battle of Chancellorsville when the Federal army was heavily defeated by a much weaker Confederate force under Lee; but Lincoln's actions are certainly remarkably coincident with the advice said to have been given, and Miss Colburn could scarcely have published these accounts which so many could have contradicted had the events narrated not been exact. This is by no means the only time in history when supernatural warnings have unquestionably had great results—the instance of Jeanne d'Arc will be obvious to anyone; the peasant girl who saved France drew her whole inspiration from the spiritual realm, and the entire legal record of her trial remains as evidence to the fact.

S. DE BRATH.

"THE ROAD TO EN-DOR,"*

A RECORD OF AMIABLE TRIFLING AND PRACTICAL JOKES.

REVIEWED BY ELLIS T. POWELL, LL.B., D.Sc.

Lieuts. Jones and Hill were prisoners in the hands of the Turks. They got the idea of playing on the credulity of their custodians by bogus Spiritualistic manifestations. "I felt little concern," says Lieut. Jones, "as to whether communication with the dead was possible or not. The object of Lieut. Hill and myself was to make it appear possible and to avoid being found out." And by means of trickery, worked through a Ouija board, these amiable young officers fooled the Turks; and having done it, they have the assurance to pretend that all scientific investigators of psychic phenomena are as easily gulled as the Orientals, and that all mediums are tricksters like themselves.

"If this book," say they, "saves one widow from lightly trusting a creed that is crass and vulgar . . . then its authors will have had 'most ample reward.' Well, it is a queer moral and intellectual make up which leads men to suppose that by open and self-confessed trickery, of a very clumsy kind, they have cast the least discredit upon the faith of ages and the considered verdict of modern science. Doubtless it is this intellectual confusion which leads them to choose their title—"The Road to En-dor." The manifestation at En-dor was genuine; but how the road to it can be supposed to pass through elaborately spun-out frivolity, such as this book recounts, is a mystery past the present writer's comprehension.

One passage will serve as a sample of the rest. Says Lieut. Jones with reference to his Ouija board:—

"I secretly nicked the edges of the circle on which the letters were written in such a way that I could always recognise by touch the position of the board."

This is on page 18. Then on page 21 comes part of the account of a séance with nicked letters:—

"As the glass circled under my right hand, I felt for and found the secret nicks with my left thumb."

"U T-H-I-N-K- U A-R-E C-I-E-V-E-R."

"Slim Jim was lounging about the room. He was doctor's prize patient and was at that time afflicted with the enormous appetite that follows a long bout of dysentery and fever."

"Poses as a thought-reader, does he?" he said. "Here! What am I thinking about?"

"Your dinner," said the Spook, and everybody laughed.

"And so on. Mistakes were made, of course, and the glass frequently went to 'next-door' letters, but not more so than on ordinary occasions. It became generally accepted by the company that whether the mediums had their eyes bandaged or not, and whether the position of the board was altered or not, it made no difference."

"Once, when the board was moved, my questing thumb failed to locate the nicks! I was in a quandary, for I dared not feel openly for the guiding marks. But I got my position in another way. The glass began to bang away at one spot."

"Right," said Matthews. "Get on."

"Still the glass banged away at the same letter."

"All right. I've got that one," Alec repeated.

"But the glass paid no attention. It continued the monotonous tapping."

"Looks like doing this all night," I said. "It's getting wearisome. Curse it a bit, someone."

"Leave that d— "D" alone!" said an obliging spectator.

"-O-N-T S-W-E-A-R," the Spook went on at once. We had got our bearings again."

A lady reader of the book wrote to the Editor of *LIGHT* that she thought it ought to be answered. Well, this one extract is an all-sufficient answer, so far as the book purports to claim the consideration of serious students of Spiritualism. As a means of passing an idle hour by the fireside, or as a study of the irrepressible light-heartedness of the British officer, the "Road to En-dor" has its value. As a contribution to the literature of Spiritualism—well, you might as well look for mysticism or metaphysics in the multiplication table.

SOCIETY FOR PSYCHICAL RESEARCH.

All Members and Associates interested in the work of this society, and wishful for more activity in it, are invited to communicate with Mrs. Boustead, "Westfield," Wimbledon Common, S.W.

HUSB FUND.—Mrs. Etta Duffus, Penniwells, Elstree, Herts, acknowledges with thanks the following donations:—T. J. Baker, 10/-; F. W. Percival, £1; M. Simpson, £1; per Mrs. Annie Brittain, £3.

* "The Road to En-dor," by E. H. JONES, Lt., I.A.R.O., with Illustrations from Photographs by C. W. HILL, Lt., R.A.F.

WHAT SPIRITUALISM REVEALS.

By A. T. CONNOR.

Most critics, and especially hostile critics, of Spiritualism show, by their criticisms, that they regard Spiritualists as a body of morbidly-inclined individuals, who spend most of their time in witnessing phenomena which are the alleged production of "dead" men and women—or, as some of them delicately express it, "in an unholy traffic with the dead." In this our critics err, for Spiritualism is not a "phenomena" movement, but a philosophy of life, with the established fact of communication between the physical and spiritual worlds as the basis of its reasoning. From this great central truth the mind of the student expands in all directions. He sees demonstrated the continuity of conscious individual existence after the death of the physical body; he argues, from spirit evolution, an opportunity of eternal and infinite progression; he realises the necessity of personal responsibility and initiative, with the underlying essential conditions of compensation and retribution in the true meaning of these words; he forms a new ideal of the brotherhood of man, and he deduces from his experiences, his realisations and his ideals a grand new revelation—the Fatherhood of God.

Between this philosophy and others there is only one great difference, but the difference is fundamental. Religionists of the past have founded their belief in a God on man's craving for, and vague realisation of, a Supreme Power. They have then attempted to conceive a God in accordance with their desires, and also attempted to read Nature in the light of that conception. On the contrary, the Spiritualist first of all studies Nature as he finds it, and from the results of his study tries to form an Ideal of the Power of which Nature is the manifestation. Our phenomena, therefore, are only important in so far as they provide us with a reliable starting point for our investigations.

Unfortunately, the laws governing the production of Spiritualistic phenomena are not yet known. All that we can claim at present is a large collection of facts, which have been more or less roughly classified; without, however, any discovery of the underlying laws. This knowledge will come in time, as the reward of painstaking investigation and study, but our present ignorance is a serious handicap, although somewhat mitigated by our knowledge of the general course that various phenomena should follow. We know that for some phenomena a circle is necessary—a circle composed of members who sit regularly, and under certain stringent conditions; for others, harmony and earnestness of purpose are all that are required, no matter who the sitters may be. But we do not know why this should be so, or why some circles obtain phenomena the first time they meet, whilst others have to sit six months or longer before obtaining any results. But, although we have not yet found out the means and laws of production, we are satisfied that we have discovered the producers, and that these are disincarnate human beings.

A BASIS OF EVIDENCE.

Our position, therefore, is somewhat as follows: By the exercise of mediumship, and of various psychic powers which lie awaiting development in most of us, and are normal in many of us, sundry individuals have been brought into contact with different phases of natural phenomena which are outside the range of ordinary experience. To investigate these phenomena, numerous circles and societies have been formed. In one class of circle physical objects are moved, with no apparent physical leverage; raps are heard, with no apparent physical concussion; replicas of physical bodies are built up, from no apparent physical source—these bodies being endowed with movement, sight, hearing and speech; with an intelligence which, in the opinion of the spectators, is human, and a personality which claims that once it inhabited a physical human body. In another class of circle, the brains of mediums are controlled by intelligences claiming a previous experience in earth-life, and these supply data relating to that life which often seem to connect them with individuals whom we had known, but who had departed from physical life. And finally, clairvoyants have described to us persons whom we knew in earth-life, with intimate details known only to ourselves and the persons described—all these convincing us of the fact that our friends are still alive in another sphere of existence, from which they have succeeded in setting up communication with us.

The discovery that our friends are still alive, and still conscious of their individuality, prepares our minds for the realisation of a new truth. If individual life is not ended, nor even influenced, by the death of the physical body, there are no grounds for believing, but many grounds for denying, that it was first brought into existence by the formation and birth of that body, or that it is likely to be ended by the dissolution of future bodies through which it may manifest; and we realise the possibility of the continuity of conscious individual existence apart from the physical body. To this realisation is added the accounts of spirit life and labour given by our returning friends—accounts that open up a vista of ever-expanding progress which is obtained as the fruit of personal endeavour. We can also, by the study of evolution, trace back a line of spiritual progress until it is lost in the mists of the dawn of time. And by combining these two we arrive at the grandest of all our realisa-

tions—that life is a series of manifestations of a progression which is eternal and infinite.

What a glorious prospect is opened to our view by these two words. "Eternal" means "for ever"; "infinite" means "without limit." So our progression is for ever; there never was a time when man the spirit was not—there never can be a time when he will not be—progressing; and it is without limit; there is no height to which we may not rise, no breadth to which we may not expand, if we are only willing to try! And although it may be long and difficult, the path of progression can never be dreary or disappointing, for the traveller is ever discovering new scenery, and ever increasing in the power of appreciating the scenes unfolding to his view. Also, the progress is so graduated that each step is prepared by all the preceding steps. And each step brings a deeper realisation of spiritual truths; a wider outlook on life as a whole; a greater power of attainment, and greater knowledge of how that attainment may be realised. Standing to-day at the end of aeons of progression, we know that countless ages stretch before us, and that the farther we go the farther we shall want to go—and the farther we shall be able to go.

(To be continued.)

PLANTS AS SENSITIVE AS ANIMALS.

The views to which Mr. Vanstone gave expression regarding consciousness in the vegetable kingdom (reported on page 3) receive considerable support from the remarkable discoveries in plant life made by Sir Jagadis Chandra Bose, the director of the Bose Research Institute in Calcutta, and of which he gave an account in an address at the India Office on the 16th ult. By means of the crescograph—an apparatus of extreme delicacy, capable of measuring ultra-microscopic movements—the variations in the growth of plants under different treatments are instantly recorded. As a result of his investigations with this instrument Sir Jagadis is convinced that all trees and plants are fully alive to changes of environment, and that they respond visibly to all stimuli, even to the slight fluctuations of light caused by a drifting cloud. Even the commonest vegetables, it has been found, are as sensitive as animals.

With the crescograph to guide him Sir Jagadis was able to render the life-activity of the plant subservient to his will. A depressing chemical agent was applied and the march of life was slowed down; a timely application of a suitable stimulant revived the dying plant and exalted the growth-activity to many times the normal rate. A very important factor in the employment of chemical stimulants and of electricity was found to be the dose of application, any excess above the critical point bringing about a result diametrically opposite to what was expected. While a particular amount or intensity accelerated growth, an excess retarded it.

But the lecturer regarded as of infinitely greater importance the fundamental unity of life reactions which he had been able to establish between plants and animals. This was shown by the spontaneous pulsation in certain plant tissues which in animals is heart-beat, in the identical effects of stimulants, anaesthetics, and of poisons in vegetable and animal tissues, and in the death spasm which occurred in both.

It is difficult to imagine that such extreme sensitiveness can exist without (as Mr. Vanstone conjectures) some degree of consciousness.

A ROMAN CATHOLIC CRITIC.

The December issue of "The Nineteenth Century and After" contains an attack on Spiritualism by the Rev. J. B. Brosnan from the Roman Catholic point of view. Briefly, it is charged with being diabolic. This accusation has been so often answered that it is really not worth while to do more than point out the very limited knowledge of the writer even of his own selected facts. *e.g.*, Sir Oliver Lodge "is doing the dead a downright injustice when he deprives them of the helpful prayers of the living." The reverend controversialist is evidently unaware that one of the most frequent messages that come through is a request for prayer. Another which I received personally from a friend who has given many proofs of identity was: "Man does not need to know ever more and more, but to love God." Satan is evidently far on the road to conversion.

The arguments adduced proceed on such radically different premises from ours that to reply adequately we should have to discuss the whole question raised by the Higher Criticism. But we will put one analogy. When the Lord abrogated the whole book of Leviticus by His declaration "making all meats clean," and the whole orthodox view of the Sabbath by saying, "The Sabbath was made for man and not man for the Sabbath," He made a much more daring attack on the theories of the inspiration of Scripture than Spiritualism does, or the Higher Criticism either. It has often been said that vital truths have three stages to pass through: First, they are said to be untrue; then they are declared to be contrary to religion; and lastly they are asserted to be what has always been believed. We must congratulate the reverend gentleman on having reached the second stage of conversion. He may reach the third at his transition.

V. C. D.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—Mr. A. Vout Peters. January 18th, Mrs. M. H. Wallis.

The London Spiritualist Mission, 13, Pembroke Place, W.2.—11, Mr. Ernest Meads; 6.30, Dr. W. J. Vanstone. Wednesday, January 14th, 7.30, Mrs. Dorothy Grenside.

Walthamstow.—342, Hoe-street.—7, Mr. Forsyth. Thursday, Grove-road, 8, Mrs. Harvey, psychometry.

Shepherd's Bush.—73, Becklow-road.—11, public circles, 7, Mr. Martin. Thursday, 8, Mrs. Brown.

Croydon.—96, High-street.—11, Mr. P. Scholey; 6.30, Rev. Susanna Harris.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—6.30, address and clairvoyance by Mrs. Cannock.

Peckham.—Lausanne-road.—7, Mrs. Mary Crowder. Thursday, 8.15, Mrs. Mary Clempson.

Brighton.—Athenaeum Hall.—11.15 and 7, Mr. Boddington, addresses; 3, Lyceum. Wednesday, 8, public meeting. Mr. Cramp.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11 a.m., service; 6.30, Mr. T. W. Ella. 18th, 34th Anniversary Services.

Woolwich and Plumstead.—1, Villas-road, Plumstead.—3, Lyceum; 7, Mr. John Osbourne. Wednesday, 8, Mr. Ella.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—11, Mr. Frank Jones; 6.30, Rev. Robt. King. Wednesday, Mrs. Boddington; doors closed 7.35. Healing daily at 10 a.m. to 1 p.m., excepting Wednesday and Saturday.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30, Miss Violet Burton; 7, Rev. J. Tyssul Davis. Monday, 7.15, Lyceum Entertainment and Prize Distribution. Tuesday, 3, public circle. Thursday, 7.15, enquirers' questions and clairvoyance. Forward Movement see special advert.

NEW YEAR SOCIAL.—The Little Ilford Society of Christian Spiritualists held their New Year Social on the 3rd inst., at the Carnegie Library, Romford-road. The hall was beautifully decorated with festoons of flags, holly, and mistletoe. Songs were contributed by the following artistes:—Miss Stella Thompson, Miss Dorothy Phillips, Miss Doris Goode, and Mr. Burrows, and recitations by Miss Madge Harwood. All of which, with the dances, were greatly enjoyed.

Spiritualist Services are held in LONDON on Sundays as follows.

	A.M.	P.M.
*Battersea, 45, St. John's Hill, Clapham Junction ...	11-30	6-30
*Brixton, 143a, Stockwell Park Road ...		7-0
Camberwell, People's Church, Windsor Road, Denmark Hill ...	11-0	6-36
Church of Higher Mysticism, 22, Princes Street, Cavendish Square, W. ...	11-30	6-30
*Clapham, Reform Club, St. Luke's Road ...	11-0	7-0
Croydon, Harewood Hall, 96, High Street ...	11-0	6-30
*Ealing, 5a, Uxbridge Road, Ealing Broadway ...		7-8
Forest Gate, E.L.S.A., Earlham Hall, Earlham Grove ...		7-8
*Fulham, 12, Lettice Street, Munster Road ...	11-15	7-0
Hackney, 240a, Amhurst Road ...		7-8
Harrow, Co-operative Hall, Mason's Avenue, Wealdstone ...		6-30
*Kingston, Assembly Rooms, Bishop's Hall, Thames Street ...		6-30
Lewisham, The Priory, 410, High Street ...		6-30
*Little Ilford, Third Avenue Corner, Church Road ...		6-36
London Spiritual Mission, 13, Pembroke Place, Baywater, W. ...	11-0	6-36
*Manor Park Spiritual Church, Shrewsbury Road ...	11-0	6-30
Marylebone, Steinway Hall, Lower Seymour-street, W.1. ...		6-30
*Peckham, Lausanne Hall, Lausanne Road ...	11-30	7-8
*Plastow, Spiritualists' Hall, Braemar Road ...		6-30
*Plumstead, Perseverance Hall, Villas Road ...		7-8
Richmond, Castle Assembly Rooms ...		7-0
*Stratford, Idmiston Road, Forest Lane ...		7-0
*Tottenham, "The Chestnuts," 634, High Road ...		7-0
*Upper Holloway, Grovedale Hall, Grovedale Road ...	11-15	7-8
*Wimbledon, 4 and 5, Broadway ...	11-0	6-30
*Lyceum (Spiritualists' Sunday School) at 3 p.m.		

THE CONDUCT OF CIRCLES.

By 'M.A. (Oxon.)'

ADVICE TO INQUIRERS.

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment. If you can get an introduction to some experienced Spiritualist on whose good faith you can rely, ask him for advice; and if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect. There is, however, difficulty in obtaining access to private circles and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament and preferably of the female sex, the rest of a more positive type. Sit, positive and negative alternately, secure against disturbance, in subdued light, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestation. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. An hour should be the limit of an unsuccessful séance.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with, it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let someone take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated, at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restriction on free communication. Let the Intelligence use its own means. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer.

Lastly, try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

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NOTES BY THE WAY.

We publish elsewhere the correspondence raised by Mr. Newman Harding in the "Evening Standard" of January 7th putting twenty-one questions on Spiritualism to which Dr. Ellis Powell makes admirable replies. Sir A. Conan Doyle also has answered the implication that he and Sir O. Lodge are the chief or only witnesses to facts which have been before the world ever since 1848 and round which a whole library has been written by scientific, legal and literary men. It is perhaps too much to expect an author to read also, but it would be amusing if it were not so afflicting, to find every "man in the street" to whom the facts are new, seriously expecting answers to a mass of questions—some quite elementary, some which reveal total misapprehension, and some which involve the deepest problems of humanity—all in the space of an article, and threatening his disbelief if this cannot be given! Mr. Newman Harding asks the use of the "Evening Standard" to "thrash the whole question out"; and seems unaware that the S.P.R. has accumulated some hundredweights of "Proceedings" and that many really important volumes have been written with this view by Sir W. Crookes, F.R.S., Dr. A. R. Wallace, F.R.S., Professors Richet, Lombroso, Schiaparelli, Ochorowicz, Dr. Crawford, D.Sc., F. W. H. Myers, Prof. Hyslop, besides those of Sir O. Lodge and Sir A. Conan Doyle. There are also many valuable books, written from a more popular point of view as stepping stones to the more scientific works. If "enquirers" would enquire a little before rushing into print, much advantage would accrue to all parties.

From time to time in these columns we hark back to the records of the past, first, because the public memory is short, and second, because in these earlier phases of our subject much happened and much was written that throws an illumination on some of our problems to-day. Moreover, we would "praise famous men," and keep their memory and example before our eyes. We think just now of Professor Hare (born in Philadelphia in 1781, died 1858), chemist and electrician, with much fine scientific work to his credit. Professor of chemistry of the University of Pennsylvania, his attention was drawn to psychic phenomena, which he at first dismissed in the fashion of too many other scientists of his day; but later, with rare courage, to say nothing of fair-mindedness, he carried on a series of scientific tests, after the fashion of Dr. Crawford, of Belfast. In the result he was convinced of the reality of psychic phenomena, and from being an unbeliever

either in the Deity or the immortality of the soul, he became, in his own words, "a believer in revelation and in revelation through Jesus of Nazareth."

Contemporary with Professor Hare was Dr. John Elliotson, F.R.S., President of the Royal Medical and Chirurgical Society of London. His name is well known as that of one of the pioneers of mesmerism. He, like Professor Hare, was a Sadducee—indeed, he had even written a treatise to show the impossibility of any life after the death of the body. He regarded mediums as impostors, and psychic phenomena as a mixture of fraud and delusion. He had studied mesmerism and championed it, but it had not at that time led him to the deeper mysteries of which it is the doorway. But in the year 1863 he met the famous D. D. Home and entered on a serious investigation of the phenomena of Spiritualism. The result may be summarised in the words of a London daily paper which, in its obituary notice of Elliotson (who died in 1868), said: "He expressed his conviction of the truth of the phenomena and became a sincere Christian whose handbook henceforth was the Bible . . . he said he had been living all his life in darkness and had thought there was nothing in existence but the material." We remember how that Gerald Massey compared his experience in coming into Spiritualism as being like passing from the dark hold of a ship to the upper deck with its fresh air and skyey splendours.

Here are two instances, then, of famous men whose mental outlook was changed and their lives made radiant by a knowledge of the facts of Spiritualism. We could, as our older readers know, fill many pages with the long roll of men of outstanding ability in the world during the last sixty years of whom much the same could be said. We have often been told of late that the many new readers of LIGHT are astonished to see some of the distinguished names associated with a subject which they had been led by ignorant writers in the Press to suppose was mainly in the hands of foolish and superstitious people. We can easily believe it. It is astonishing how little information is regarded as necessary to render a man an "authority" on Spiritualism when it is a question of condemning it. Of course the public are beginning to find out the truth for themselves now, and are likely to give little heed to their mis-leaders and mis-educators who can only nowadays influence persons who, being without any power of thinking for themselves, are of little use to our movement. We can well dispense with their suffrages.

REPORT ON THE DIVINING ROD.—A paper of nearly sixty pages, entitled "The Divining Rod: A History of Water Witching," by Arthur J. Ellis, has been issued from the Government Printing Office, Washington, in connection with the United States Geological Survey. It gives a sketch of the history and use of the rod, refers to the principal investigations carried out regarding it, including those of Sir William Barrett published in the S.P.R. Proceedings in 1897 and 1901, and adds a long bibliography. The writer, however, appears to content himself with dismissing the theory that the motions of the rod are caused by magnetic disturbances in the earth or any virtue inherent in the rod, overlooking the fact that this in no way discredits the actual existence of the "dowsing" faculty, of which there is abundant evidence.

TESTS WITH A GIFTED MEDIUM.

READING "THE TIMES" BEFORE PUBLICATION.

BY THE REV. DRAYTON THOMAS.

The following are selected from tests received since writing a previous paper on the above subject. They are similar in character to those then recorded, but their value is cumulative. The statements were received at sittings with Mrs. Osborn Leonard at the dates and hours appended. That there should be no question as to my accuracy in recording, it is my custom to duplicate the notes, sending one copy the same evening to the research secretary of the S.P.R. and taking another to a friend with whom it is discussed that night. Thus two people have copies of these tests before the next morning's paper is issued, and this protects me against slips of memory or charges of inaccuracy. The following are all from "The Times," but our experiments are not limited to that paper.

CONNECTED NAMES.

On November 7th, 1919, at 3 p.m., I received the following, which links together a number of names in an association so close as to be beyond possibility of coincidence. "In 'The Times' for to-morrow, about one-third down the second column of the first page, is the name of your wife's mother, and also within half an inch that of another of her near relations." Anyone looking at "The Times" for November 8th can see these names together rather less than a third down the second column of the first page. They are Mary and Alice (my wife's mother and sister). "About two inches lower is the name of someone belonging to your wife's mother in South Africa." Three and a-half inches below appears the name Norman, a grandson who for some years past has lived in Natal. "There is also a word or name which suggests an animal. This and the first two are all within the space of five-eighths of an inch." The first three letters of Sowerby bring to mind a familiar quadruped, and this name and the previous two are even closer together than stated, for a square half-inch of the paper contains all three! Nor did the above exhaust the test; two further particulars were added and correctly found in the adjoining indicated positions.

A PICTURE IN "THE TIMES."

"On page six there is a picture, not in the middle but at the side of the page." Pictures are not a usual feature of "The Times," but on this Saturday there was, at the top right hand corner on page six, a picture about four inches square representing a man-of-war at sea, with inset showing head and shoulders of a prominent politician. This is exact.

FORTY YEARS BACK.

On November 21st, 1919, at 3 p.m., I was told to look in the morrow's "Times" for certain particulars.

After allusion to something a third down the second column there followed this: "Also in the near vicinity is the name of a place Mr. Hine had lived in." We had been conversing at a previous sitting about this gentleman who, forty years ago, was the personal friend of my father and a prominent official in his church at Baldock in Hertfordshire. As he had long ago removed to London I was uncertain which place might be intended and was interested next morning to find at the top of the second column the old and familiar address, Baldock, Herts! "To strengthen the test he tells you that something in conjunction with the above made him think of a person's name. It will strike you." It does! The next words to Baldock, Herts, were "Funeral at Golders Green." Here Green is a place-name, but it at once brings to mind the way in which, as a personal name, it has been used from time to time during three years of intercourse with my father through Mrs. Leonard. It originally emerged in a peculiar manner affording a neat identification and thenceforward served to indicate a special way of introducing fresh names, as well as being that of a former mutual acquaintance. Baldock and Green absolutely meet the requirements of this reference.

After pointing out where my mother's name would be found he continued: "Again, very close, your uncle Alfred is named, also the name of one in whom he is very interested." Within three inches were the names Thomas William, being two out of the three of my uncle Alfred William Thomas. This is a little way down the first column, while two inches above it in the parallel column is the name of Alfred's eldest daughter Florence. Comment would be superfluous!

INSERT ANOTHER "N."

On December 4th, 1919, I took the sitting earlier than usual, so that "The Times" tests were being given me at noon, and one of the first remarks made respecting them was that they had been selected when preparation of the next day's issue had not progressed so far as usual. Recollecting this the change in position of the following test-name is interesting. "On page one and column one, about

two inches from the bottom, he thought he saw clairvoyantly the name Hutchinson." At first I had written this as Hutchison, but on spelling it aloud was told to insert an "n" after the "i," making it Hutchinson. Searching next day in the spot named I failed to find it, but turning from the bottom of the first to the top of the second column discovered it in the third notice, where it appears spelled in the corrected form with the "n"! A moment's consideration will show how easily this notice may have been transferred from the one place to the other after the hour of noon on the day previous to publication; for, as I am informed, alterations may be made up to within a short time of printing, and the insertion of a few more birth and marriage announcements would have been sufficient to account for the changed position of the notice containing the name Hutchinson. Some friends have asked me why many of these tests are couched in vague language. I reply that while there are reasons for the indirectness of some allusions, reasons well repaying study, as I hope to show later, yet others are clear-cut and absolutely definite; of this latter class the one now under discussion is a good example. But since these are the least suggestive of any it is well that my communicator should not confine himself to such, but should exercise ingenuity in devising others more worthy of study for the hints as to method, difficulty and ability which they suggest to students.

(To be continued.)

LET THE CHILDREN KNOW.

AN AMERICAN TRIBUTE TO THE LYCEUM.

The following eloquent appeal for a fuller recognition of the Spiritualist Lyceum, with an outline of what it means to the movement, was made by Mrs. Anna L. Gillespie at the recent American Convention of Spiritualists, at Pittsburg. We take our report from our excellent contemporary, the "National Spiritualist" (Chicago).

Mrs. Gillespie said:—If there is a subject under the sun which has had cold water thrown upon it from every point of Spiritualism, it is that part of our work, the Lyceum. Perhaps you think the Lyceum session consists of going over Andrew Jackson Davis' physical exercises. Perhaps you think it consists of marching. I have heard the remark, "I do not want a Lyceum because our young folks do not like the marching." The Lyceum is not mere marching, except that upward march to higher fields of Spiritualism to which all true Spiritualists must aspire. Its place in the ranks of this history of Spiritualism is just where the place of your school is in the education of your men and women. It takes the place of your books, from which the larger part of you people start. Our people are populating the Sunday school of orthodoxy, why? Because we have shown no interest whatever in their being made to understand in a wholesome and interesting manner.

I would rather be a successful worker among the children than the greatest orator you could put upon your platform. Why? Your orators will pass away, your children are just coming up the hill, their little faces illumined with hope and they want to know something about this philosophy. You attend your phenomenal meetings and lectures, but you don't take your children along. You think the children are not interested. I am reminded of the seance Mr. Slater gives to the children at Lily Dale. Why, there is a discussion there in which there is more splendid brain development shown than there is in your own circles. And in these circles the children ask questions that if we did not have help from the spirit world we could not answer. Don't wait until your children's hearts are broken, give them the knowledge while they are young and let them learn that those who travel heavenward do not travel alone or that those who travel alone do not walk alone. We need the co-operation of spirit friends and all of you to help this movement for our young people.

One of the greatest deeds we can do is to make these little children grow into good men and good women, for I hold that a decent, self-respecting, earnest Spiritualist cannot help but be a good man or a good woman. You are the ones to have this heritage. What do we need? We need everything that a modern Sunday school has ever had to advance this cause. The little papers. The children will go for miles to get their Sunday school papers; they need the little invitation card. The modern equipment of a Sunday school to-day is something most interesting if you attended one. It is as fine as silk. Our little children have nothing to work with. Nothing to work with. Won't you help us? It is your children.

We bless and worship the little ones after they have gone away from us, but we do not do as we should for them while they are here. God bless them, they have got a work to do. You may talk of mediumship. You may talk of the powers, the intellectual powers of men and women who are coming into Spiritualism, but if our children are not clean, sturdy, healthy Spiritualists, our meetings are a lost cause. Not a man or a woman can afford to say it is not your interest. They are your children.

To me Spiritualistic Lyceum work is the fundamental power of Spiritualism. Don't throw it away. Then to-morrow you will not want for anybody when you leave your work, for there will be plenty of others to carry it on.

In this world truth can wait—she's used to it.—DOUGLAS JERROLD.

A CRITIC'S "LOGICAL QUESTIONS."

ANSWERED BY DR. ELLIS T. POWELL AND SIR A. CONAN DOYLE.

The "Evening Standard" on January 7th published from Mr. Newman Harding (Society of Authors) a series of "logical questions" concerning Spiritualism and spirits, to which he invited replies from Sir Arthur Conan Doyle. On the following day the newspaper printed this answer contained in a letter from Dr. Ellis T. Powell, whom it describes as "the well-known writer."

He says:—

"I don't know if my old friend Conan Doyle will reply to Mr. Newman Harding. Pending his action, or inaction, I send brief responses. To one or two queries of the absurd type I have replied by counter-questions, equally farcical. I should recommend to Mr. Newman Harding the perusal of some elementary book on Spiritualism, such as Sir William Barrett's 'Psychical Research.' Some slight knowledge of a subject is desirable in all critics thereof."

QUESTION AND ANSWER.

Dr. Powell then proceeds to give Mr. Newman Harding's questions and answers them seriatim:—

"(1) What really is a spirit? How is it possible to know one and to understand whether it is the real thing or not?"—A spirit is an individuated personality conscious of its own existence. It may be incarnate (like mine while I am "alive") or discarnate (like the spirits of the "dead"). It is recognised in the same way as other personalities, by visible signs, or, where there is no visibility, by other methods of identification.

"(2) How is it possible to tell bad spirits from good spirits?"—By their fruits ye shall know them.

"(3) Has a spirit a conscience and a soul?"—Yes, it has both.

"(4) What is the difference between a spirit and a ghost?"—Ghost is the old English word for spirit, as in the ancient expression, "the Holy Ghost."

"(5 and 6) Why should it be necessary to get into communication with spirits through mediums, more especially when these are mostly anything but well educated? Why must spirits and mediums have darkness? Why can't spirits appear and deliver messages in the light? How is it possible to know an honest medium from a dishonest one?"—Why is it necessary to develop the photographic plate in non-actinic light? Why cannot we drink strychnine as a beverage?

"(7) Why do spirits as a rule require tambourines, etc., to play with?"—Why do medical men, as a rule, stand on their heads while being consulted by their patients?

"(8) Are mundane languages also the languages of the spirit world? If so, why? If not, how is it spirits speak in these languages and do not attempt to teach us theirs?"—Mundane languages (that is, conventional sound and sign symbols of ideas) are necessarily used in communicating with mundane intelligence. There is no language in the spirit world. Ideas flash direct from spirit to spirit.

"(9) Why do spirits wear clothes? Clothes, too, identical in material and fashion with those on earth? How is this material obtained?"—Their apparent terrestrial attire is a means of manifestation and identification. Now we see in a mirror enigmatically, as St. Paul says. We do not know the real nature of the spirit body.

"(10) Why do spirits have similar foods and drinks to those on earth? How are these obtained?"—They don't. But they can, for newcomers, make foods and drinks apparently similar, by the creative power of thought.

"(11) How is it that spirits never have any communications to make that will benefit and advance mankind? Therefore, as spirits are of no practical use or benefit to mankind or the earth, why should we wish to get in touch with them?"—How is it that doctors, astronomers, biologists, and geologists never have any communication that will benefit and advance mankind? The question is less absurd than Mr. Newman Harding's.

"(12) Why do spirits always talk about themselves and their mundane lives?"—They do not "always" talk in that way. When they do, they have the same reason as Mr. Newman Harding, meeting an old friend, would have for talking over the good old days and "auld lang syne."

"(13) Why, in the spirit world, judging from the conversations reported, should costermongers still be costermongers. Red Indians still Red Indians, and village idiots still village idiots, and so on?"—Because survival involves continued personal identity. There are no idiots in the spirit world.

"(14) Why should spirits, according to revelations, live what is practically an imitation of mundane existences? Why be permitted a memory of this world and the life here?"—How can there be survival of personality without memory? It is the essence thereof.

"(15) If the next life is a step onwards, why can't spirits tell us of the different conditions there? Their spiritual senses don't appear one iota in advance. Why?"—See the answers to (5), (6), (7) and (11).

"(16) Has any nation or race ever adopted Spiritualism as a religion, or part of its religion, with success?"—Yes, the British people have adopted a religion based upon the

survival of the human personality after death. It has inspired immeasurable devotion and boundless sacrifice. Spiritualism itself is not a religion, but a science.

"(17) If Christianity accepted Spiritualism as part of its religion, what benefits would this confer on this world, apart from helping hordes of charlatans to prosper?"—The doctrine of survival is the essence of Christianity. There is no "if" about it.

"(18) Although sex is necessary on this earth, why is it necessary in the spirit world?"—Sex is a subtle differentiation of personality. The reproductive function is a secondary and ephemeral "accident" thereof.

"(19) Why should the age of 24 years be the golden age to which, in the spirit world, spirits grow or return? If this is so, what is the attitude of a grandchild towards its grandparents, and *vice versa*? What are the feelings of a mother towards the babe which died at six months, the mother therefore having nothing to do with the bringing up of this infant to the age of 24, and also of the babe which never knew its mother?"—Who is Mr. Newman Harding's authority for the age of 24?

"(20) Why should, and how can, physical relationship on this earth be extended to and continued as spirits? How can mothers and sons here be mothers and sons in the spirit world? If this is so, is motherhood here a dual rôle producing the mundane son and the spirit son? Again, what were these spirits before the physical life and relationship here? They can't have been the same mothers and sons then, surely?"—Physical relationship is only the corporeal manifestation of spirit affinity. It is the latter which functions here and survives hereafter.

"(21) Is the spirit world the next and final phase? But, as the spirit is immortal, must we not have been in the spirit world before we got on this earth? So, if we go back, don't we return also? Does not this mean an endless alternative of mundane and spiritual existences? If so, *cui bono*?"—We know nothing of this "final" phase. No scientific Spiritualist would affirm that the spirit is immortal, as Mr. Newman Harding does. Survival is one thing, immortality another. The former is proved; the latter is (probably) incapable of any proof susceptible by the human intelligence. Doubtless re-incarnation is a fact in many cases. The young man goes backwards and forwards to college, gaining fresh knowledge and experience every term; why not the spirit, too?

SIR A. CONAN DOYLE ON THE "MAIN THESIS."

Sir Arthur Conan Doyle replied as follows in the "Evening Standard" of January 9th:—

"Mr. Newman Harding shows the limitations of his knowledge by alluding to the Spiritualist position as if it rested upon the assertions of two men, Sir Oliver Lodge and myself.

"Has he never consulted the writings of Sir William Crookes, Professor Hyslop, Professor Lombroso, Dr. Geley, Charles Richet, Dr. Crawford, of Belfast, W. T. Stead, Professor Hare, Judge Edmonds, and so many more?

"If he has done so he has no right to state the case as if it rested upon two witnesses; if he has not done so he should consult the recognised authorities before asking long lists of questions which would take a volume to answer.

"On examining this list I find that most of these questions are not really questions at all, but assertions, usually false and sometimes offensive. The mentality which can ask, 'How is it that spirits never have any communications to make that will benefit and advance mankind?' on the assumption that the fate of the human race and the present condition of our loved ones who have gone before is of no consequence to mankind, is to me unthinkable.

"Is it not evident that the function of higher beings is to minister to our spiritual needs and knowledge, not to invent motor engines or to instruct us in chemistry? We should become automata if we were to allow our world to be run from the outside.

"There are only two vital propositions in Spiritualism. These are that personality survives death without a change; the other that under proper physical conditions communication is still possible.

"Professor Hyslop, the highest authority in America, says in his recent work, 'Life After Death' (p. 306): 'Any man who does not accept the existence of discarnate spirits and the proof of it is either ignorant or a moral coward.' I believe that to be a perfectly just dilemma.

"As to those questions of minute detail which make up the long catechism of Mr. Newman Harding, their answer is insignificant compared with the importance of the main thesis. A great quantity of information has been gathered and certain conclusions have been formed, but there is latitude for dissent, and no Spiritualist would make such points a touchstone of the truth."

The following is the remark of Mr. Harding's to which Sir Arthur alludes:—

"It is all very well for men like Sir Oliver Lodge and Sir Conan Doyle to tell us glibly of a spiritual existence to which they can gain access by extraordinary methods which have convinced them that dead relations exist there happily and are quite ready to appear and chat to those they have left on earth, but as the methods are so extraordinary, and the results also, it doesn't help us much."

We refer to the above discussion in our Notes by the Way.

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RESOLUTE INCREDULITY.

Spiritualists who have seen certain phenomena under test conditions are often amazed that anyone should be found who still denies the facts, to which so many men distinguished in literature and science have borne witness after close and careful examination and experiment. But the process by which this comes about is perfectly natural. Our age oscillates between childish credulity and profound distrust. The curious thing is that, in despite of experience, it reserves the former for the demagogue, and the latter for the historian, the psychologist, and the student of human affairs.

In the first place, we must remember that the sceptic has seen nothing, or only a few elementary phenomena, himself; and faithful to the prevailing distrust of his fellows, he thinks himself authorised, on his general notions of the possible, not only to hold judgment in suspense, but to deny with much vehemence what others have seen and testified to. It is, moreover, firmly fixed in many minds that other people long for immortality, and that the Spiritualist beliefs in survival arise from the ardent desire that this hope may be realised. It is, however, highly improbable that humanity yearns for a future life. The "shouts of joy" which greeted the late Mr. Charles Bradlaugh's statement in lectures to working men, that this life ends in nothingness, are positive proof against this supposed desire. Further, if each of us examines himself at all closely, which alternative he would take if offered the choice between endless sleep on the one hand and working out his misdeeds and mistakes on the other, it is quite certain that there would be an overwhelming vote for the former alternative. It is much more probable—now that the soul has been proved to have a real existence and not to be merely "a name for the functions of life"—that the universal belief in some kind of survival, to which all religions bear witness, has come from the sub-conscious instincts of that soul, which would naturally have some such premonition. And to refer the origin of religion to "dreams," as Herbert Spencer and others do, instead of to the psychic phenomena now proved to exist in all nations, is a pure *a priori* assumption on the part of philosophers who think it beneath their dignity to examine the psychic facts which afford a quite natural explanation of primitive animism.

But there is much more than this: As leading and typical phenomena of Spiritualism let us take Materialisation, Telekinesis, Psychic Photography, Clairvoyance, Healing, and Automatic Writing. There are two reasons for the incredulity with which these are received, besides that already mentioned. One is that they are disparate to the recognised order of things, and the other, that each instance is discredited separately, no weight being allowed to the cumulative evidence.

The accounts of experiments in materialisation published by Dr. Schrenck-Notzing, Professor Charles Richet, and Dr. Geley, those of the last-named witnessed by "over a hundred men of science, chiefly physicians, who, starting from absolute scepticism were entirely convinced" of the facts, are dismissed with a shake of the head by our resolute sceptic. It is "too large an order," he says; and adds, in spite of the fact that precaution against fraud is stated as a leading idea in experiments, that "men of science are not the best judges of such things because, being used to experiments in which no suspicion of fraud can enter, they are not on the look out for it." It is apparently assumed that being men of science their common-sense

is in abeyance, and materialisation is therefore set aside as unproven.

Psychic photography, in spite of repeated testimony by competent professional photographers, engaged specially to verify the facts, is unhesitatingly ascribed to fraud and collusion, because such photographs can easily be faked, given time and opportunity to do so, just as Treasury notes can be faked. Our resolutely sceptical friend will not, as a rule, even look at them, nor listen to the conditions under which they were taken.

Telekinesis he is a little afraid of since Dr. Crawford's experiments, but one of the brotherhood (who has not read Dr. Crawford's books) recently told me with reference to Crookes' experiments that "*Crookes would not have noticed*" (!) if Mr. D. D. Home had put a small weight on the board with which a trial was made to see whether a force could be exerted on a balance when the only contact with the medium was through open water.

Clairvoyance, in which are furnished accurate descriptions of persons unknown to the medium and of whom the sitter is not consciously thinking, is explained by assuming, without a particle of proof, that they are being thought of sub-consciously—"the whole is a thought-reading performance." When clairvoyance occurs at or soon after the death of the person perceived, that is said to be due to the concentration of thought of the dying on the distant person; in flat contradiction to the fact of the gradual weakening of faculty and final coma of dying persons.

Healing is either "imagination," "hysteria," or "suggestion"; it being unnoticed that "suggestion" is not in itself a mechanism at all, though it may set a mechanism in motion.

Prophecy is simply "coincidence"; such cases as the express statement (recently published with authenticated dates) made at the height of the German offensive of March and April, 1918, that the tide of war would turn on August 26th of the same year, being referred to that category so convenient to illogical minds—coincidence. The fulfilment and the event coincided. Doubtless; but why did they coincide? that is the logical question.

Automatic writing is, "of course," the result of "unconscious cerebration," or telepathy from other minds. That half of a message has been given to one automatist in Paris, and the other half to another automatist eighty miles distant at the same hour, the blank intervals in time at each place corresponding, proves nothing to our sceptical friend; neither does he draw any inference from the fact that such writing may, as in the Glastonbury script, convey information which no living person could be aware of. "It is all telepathy."

In short, the process of elimination on one ground or another, or no ground at all, leaves the resolute sceptic with nothing whatever to synthesise. Q. E. F. He is lumpy; why disturb him and make him lose his temper? But the chief reason for all this scepticism is, as remarked by the late Dr. W. B. Carpenter, that "there is no place in the fabric of (usual) thought into which such facts can be fitted," and therefore until such a place is made, further evidence of the same kind is useless. And Spiritualists might do well, instead of labouring to prove over again phenomena which have been established as well as experiment and observation can establish anything to synthesise the facts not for resolute sceptics but for the open-minded, and deduce the elements of a scheme in accord with the known facts of biology and physics. This we propose to do in following articles.

We are inaccurate when we talk of invention. Man invents nothing. It is always discovery and application. In every branch of science there are innumerable fixed laws; processes of force and repression, swiftness and delay, decay and renovation. The wonderful brain of man can, by thought and reasoning power, make novel arrangements of bulk and proportion which effect attraction and repulsion, and so produce a new thing. But the laws on which it is founded have been before the world began. "Notes on a Pilgrimage," by L. H. J.

FROM THE LIGHTHOUSE WINDOW.

Miss Lillian Whiting, in Boston, U.S.A., sends New Year greetings to *LIGHT* and its readers. We return the sentiments of our always welcome contributor, and can assure her that her beautiful books, which are ever in request, bridge the distance between her and many appreciative and grateful hearts.

Mr. W. B. Yeats starts to-day (Saturday) for the United States on a lecturing tour. Among our friends now in America are Dr. Abraham Wallace, Lord and Lady Glenconner, and Sir Oliver and Lady Lodge.

Messrs. Kegan Paul, we understand, have in hand a translation of Dr. Schrenck-Notzing's famous book on Materialisations.

Mr. William Hope, of the Crewe Circle, proposes in the Spring to visit Paris, where a number of scientists are anxious to have the opportunity of witnessing his wonderful work in connection with psychic photography.

Viscountess Molesworth made the following sound comment on a recent case in a letter in the "Daily Mail": "During the reading of a letter from an officer who had committed suicide the coroner explained that a certain sentence apparently referred to the 'Spiritualistic craze, which is now upsetting the public mind.' I think I am right in affirming that this officer knew very little of the subject, for no one with any real knowledge of Spiritualism would face the consequences of taking his own life. So, in lessening the number of suicides, the so-called 'craze' might be considered useful instead of calculated to 'upset the public mind.'"

Mr. R. A. Bush, alluding to this case, says "The coroner's spiteful and ignorant remark was based on the deceased having said in a letter to a lady friend, 'If I can possibly get in touch with you (meaning, no doubt, after death) I shall do so.' But the inquest revealed a number of forces at work in his surroundings any one of which was sufficient to cause self-destruction to such an overwrought man, without recourse to Spiritualism as an incentive."

We witnessed this little incident a few days ago. It has a moral. Three friends occupied a small table at a restaurant in London, and in the fourth seat there was a stranger, a young man. After a time the stranger, apologising for intruding, asked if one of the three whose name he had overheard came from B— (naming a certain town), because he had been acquainted with such a one there. It was so, but the gentleman failed to recall the questioner. Then the latter said (and here comes in the moral), "Don't you remember the day I fainted in church and you carried me into your house?" The one spoken to replied, "Yes, now I remember you quite well." These are the simple, evidential touches which, when occurring with a medium, are described by the ignorant as "trivial," but this instance from everyday life proves they are indispensable for purposes of identity.

The persons concerned in the above incident were Mr. Stanley De Brath, Miss Estelle Stead, Mr. Leslie Curnow, and Dr. J. C. Smith.

A curious phase of psychic development is described as follows by Mena M. G. Bielby in a letter to the "Daily Mail": "As all students of the occult know, the ability to feel the thoughts of others is one phase of developed psychic sensitiveness and is quite independent of any material link. Personally, I regard the ability to 'sense' the minds of others as a severe handicap in the battle of life. It is not only the Eastern peoples who regard speech as a means of concealing thought. I usually find an outwardly amicable conversation with several people, especially with strangers, equivalent to a noisy meeting in which all are expressing diverse views. The result is mental strain, taxing to the full one's powers of tact and adaptability. In talk with one person only I hear the other's thoughts as clearly as if spoken, and it is as if I were listening to a duet. Such experience impels one at times to exclaim with Schiller, 'Take back thy dreadful gift.'"

Miss M. Mondell (Nantwich) vouches for the truth of the following narrative: About mid-day on Thursday, December 4th, she heard in the house a child's voice singing. No child was visibly present, but she recognised both the voice and the song. The voice was that of a little cousin who had visited the family some months before, and the song was one which during his stay he was always singing. Subsequently a letter was received from the boy's mother containing the news that the child had passed away on the

evening of the 4th as a result of a motor-car accident which he had met with while returning from school at mid-day—the very time that Miss Mondell heard his voice.

Under the heading, "My Spirit Boy—By His Mother," the following appears in the "Weekly Dispatch" (December 28th): "I lost a child aged thirteen eighteen years ago. As I had no proof that convinced me there was a future existence, my grief was terrible. I prayed to God, if a God there were, to prove to me that my child still lived. I knew nothing of Spiritualism at all. While playing with a planchette, given them as a toy, my two other children suddenly got scrawled across the paper 'Tell mother don't worry. Me happy.' The vanished child had often adopted, in fun, this baby talk to me when I said 'You are all growing so big I shall soon have no baby left.' His two brothers, aged fourteen and sixteen, were each accusing the other of 'pushing' the planchette, for when the message came they had simply been treating it as a rather queer game that told you your fortune, future profession, etc. This was the beginning of four years of long conversations with my child, through the planchette. We talked for three hours daily, and I spent another hour or two copying it all down."

The new catalogue of the Theosophical Society, Tavistock Square, has a section, classified under the clumsy term, Psychism, in which is to be found a very representative collection of works on Spiritualism. The cataloguer, however, who recorded "Footfalls on the Boundary of Another World" as by "Anon." has yet something to learn.

Sceptics of psychic phenomena have sometimes said, when confronted with evidence of "apports," that if there could be produced by this means a copy of, say, "The Times of India," or the "New York Times" of the previous day, they would believe. So far this has not been accomplished, but the experiences of the Rev. Drayton Thomas related in this and a previous issue of *LIGHT* are a step in that direction, for they give data from "The Times," obtained a day before publication.

Replying to a clerical opponent who said that Telepathy accounted for all communications from mediums the "National Spiritualist" (Chicago) asks how accurate foretelling or prevision of future events can be accounted for by Telepathy, unless aided by an independent spirit intelligence. Our contemporary also asks the reverend gentleman to prove that transfer of thought between mortal minds ever takes place without the help of a third or spirit entity acting upon both concerned parties.

From a comment in the "Harbinger of Light" on the decision of Mr. Bankes, K.C., in the recent case of Mrs. Bloodworth, we see that a summary was cabled to Australia—a notable instance of growing recognition by the Press of the public interest in the movement.

Mr. Horace Leaf relates the following story in a contribution to "The Two Worlds" (January 9th) entitled "Experiences." He says: "I am confident the future can be foreseen. The fact has been forced upon me over and over again through my own mediumistic powers and those of others. Indeed, the first Spiritualist test I ever received bore directly on this matter, and went far towards convincing me of its reality. Mr. Ronald Brailey was the medium, and the place wherein it occurred, a Spiritualist Church in North London. Between two and three hundred people were present. I was not a Spiritualist then, and, indeed, believed the cult to be a mixture of fraud and credulity. My principal aim at the time was to expose the whole affair."

Mr. Leaf continues: "As evidence of my unbelief, I carefully placed two articles in the tray sent round for the purpose of collecting articles for the medium to psychometrise, my object being that as psychometry was impossible, Mr. Brailey would contradict himself if he 'read' both articles. On picking one of them, he gave a remarkably accurate description of my past and present condition. Then he foretold that although the owner of the article was opposed to Spiritualism, he would, nevertheless, one day become a great supporter of it, and that 'four years from now he will stand upon this platform doing what I am doing.' The possibility of this coming to pass was so remote, that my friends and I, after the meeting, made it a great source of merriment. But Mr. Brailey was correct in all but one detail, for exactly four years later I gave my first public demonstration for that Society, but in another building."

Apropos of the above, it is interesting to recall Laplace's remark that though we do not speak of astronomical forecasts as prophecy, to an Intelligence to whom the mechanism of the mind is as well known as are astronomical laws to us, it might be as easy to foretell physical results from their mental causes as it is for an astronomer to predict an eclipse.

ANOTHER CRITIC GONE WRONG.*

AMUSING DISCOVERY OF A "SPURIOUS" PASSAGE FROM MYERS,
WRITTEN BY MYERS HIMSELF.

REVIEWED BY ELLIS T. POWELL, LL.B., D.Sc.

This, at all events, is the work of a man who has devoted some study to the science whereof he writes. It is refreshing to find among the critics of psychic research one who reads first and writes afterwards, since most of them work the other way round. "Most now," Dr. Schofield says, "confess the phenomena real," though he thinks investigation superfluous because we have a book—to wit, the Bible—which is full of the other world and contains much information concerning the spirits inhabiting it. And then, having kept thus far on solid ground, he jumps (p. 197) to the assertion that "all studies in necromancy are expressly forbidden, with what is now seen by modern science to be Divine wisdom." To begin with, necromancy is not psychic research, but the very antithesis thereof. But apart from that, Dr. Schofield does not notice that if it was "Divine wisdom" which forbade whatever is meant by witchcraft and familiar Spiritism in the Bible, the same wisdom prohibited many things which modern common sense regards as perfectly harmless.

The same Divine wisdom forbade the eating of pork (and therefore of bacon and sausages) (Lev. xi., 7); the consumption of jugged hare (Lev. xi., 6); the wearing of a garment made of two kinds of stuff (Lev. xix., 19); the trimming of the beard (Lev. xix., 27); and the carving of statues and the making of ornaments in the likeness of anything in heaven or earth (Ex. xx., 4). It enjoined upon housewives (Lev. xi., 33) the smashing of any dish into which any mouse had fallen. It ordered the wearing, by men, of fringes and other peculiar decorations which none of us nowadays would dream of displaying.

The legislation which availed for the childhood of the race is not apt for its adolescence. The developed freedom which justifies men and women in eating bacon for their breakfast, in wearing garments fabricated from different textile sources, and in washing instead of smashing the contents of the china pantry will be sufficient to make good our claim to explore the Debateable Land. Dr. Schofield's assertion that the investigation is "undoubtedly condemned in principle and practice by the Bible" borders on the ludicrous in the face of the specific New Testament command to "examine" the spirits, and when we remember St. Paul's explicit declaration that the capacity to do so is one of the gifts of God.

In 1881, says Dr. Schofield, "Canon Wilberforce examined into Spiritism and believed it to be a revival of Pagan mysteries and practices." In so far as it represents the continuity of man's efforts to penetrate the veil between himself and the next plane, Canon Wilberforce's belief was right. The fact is no more a reproach to psychic investigation than would be the discovery that the possibility of wireless telegraphy was suspected by Plato or Socrates. That discovery would only show that those great philosophers had been in touch with mysterious forces which later science was to analyse and yoke to the car of human progress. Modern psychic science is in some respects a heritage from earlier efforts by man to get behind the *status quo*, and see what he can discover about his own destiny. Indeed, the late Father Figgis (no mean authority) regarded the claims of the Eucharist as being enhanced and dignified by their relation to, and their development out of, man's primeval efforts at the creation of a satisfying and sacred ritual. "A man who takes part in a high celebration of the Eucharist is a witness of, and a sharer in, the unity of history. In this worship he is carried far back through many ages, breathing climates older than the Christian, and he, a modern, is at one with primitive man." ("Civilisation at the Cross Roads," p. 213.)

This allusion to Wilberforce is but one of many quotations which recoil with terrific force upon Dr. Schofield himself. For instance, he quotes the "British Quarterly Review" as saying that

"to hearken to the voice of the dead is either a delusion or a reality. If it be the former, no delusion can be more mischievous, more degrading, more revolting. If it be the latter, no pursuit can be more dangerous."

How can you hearken to the voice of the dead? If a personality is dead it possesses neither voice nor utterance. But if the non-existent voice of the "dead" be a reality (what a supposition!) then "no pursuit can be more dangerous" than hearkening to it. Mark the inconsequent dogmatism of all these assertions. There were times when narrow-minded but cocksure people would have told us that astronomy, or the study of the Scriptures in the English tongue, or the belief in the rotundity of the earth, or the circulation of the blood, or the use of anaesthetics in surgical operations were all dangerous and contrary to the will of

God. Now it is the turn of psychic science, since only a handful of lunatics believe the earth to be flat or scout the beneficence of painless surgery. Another good instance of Dr. Schofield's baseless cocksureness is found in a paragraph on page 199:—

"Suspicion or scepticism (if known) seem as a rule fatal to the production of phenomena. Sympathy, without the critical faculty, seems essential. All changes in the ordinary procedure of a seance seem to paralyse it—a change of tables, an interruption by a sceptic, etc. It may be noted, in contrast, that our Lord's miracles were performed on occasions when rampant unbelief was present (St. Luke, viii., 53; St. John, xii., 37)."

If Dr. Schofield had given a little more thought to this paragraph he would have remembered such a passage as Mark vi., 5, where it is said that "He could not do any miracle" in the unfriendly environment of His own country and among envious kinsmen. Such a passage shows that the effect of the presence of hostile elements in the modern investigating circle is in complete accord with the principles behind the psychic forces as they were known to, and discerned by, the writers of the New Testament.

But the most amusing instance of cocksureness gone astray is provided by Dr. Schofield on p. 63, where he has something to say about Sir Oliver Lodge's "Christopher." Here is the paragraph, printed verbatim:—

"For something a little more positive let us turn over the leaves of 'Christopher' (Sir Oliver Lodge) a little further, to page 254. Here F. W. H. Myers, speaking now from the other world, says: 'Firstly and chiefly, I see ground to believe that the state of the dead is one of endless evolution . . . their loves of earth persist . . . the communion of saints . . . constitutes the life everlasting. Even our loving memory . . . supports . . . these delivered spirits upon their upward way. No wonder, since we are to them but as fellow-travellers, shrouded in a (earthly) mist. 'Neither death nor life, nor height nor depth, nor any other creature can bar us from the hearth fires of the universe.' We leave the reader to choose between the bathos of this appalling misquotation and the true conclusion of St. Paul—'can separate us from the love of God, which is in Christ Jesus our Lord.' Strange and piteous that the gifted author of that wonderful poem 'St. Paul' should have had so little respect to its subject, and should have so lowered his own great fame when in the other world, where, at any rate, we expect some spiritual advance!'"

The asterisk at the end of this paragraph refers us to a note at the bottom of the page in the following words:—

"Such a bathos is surely enough to any who knew F. W. H. Myers to show the words were none of his!"

To show that the words were none of his! If Dr. Schofield will only turn to page 287 in the second volume of the first edition of Myers's "Human Personality" he will find the passage as Myers's own hand wrote it while he was yet in the flesh. It is to my mind one of the most beautiful passages in all literature. That, however, is a matter of taste. My literary judgment may be wrong, but the facts are indisputable. What is to be thought of a critic of Spiritualism who is cocksure enough to denounce as utterly spurious a passage which can be proved to be indisputably genuine and that by a reference which could easily have been made if only Dr. Schofield would have taken the trouble to make it?

DICKENS ON GROWING-UP IN THE OTHER LIFE.

We are grateful to the correspondent who reminds us of the following touching and beautiful passage in the second chapter of "Little Dorrit." Arthur Clennam has just asked Mr. Meagles if he has other children besides Pet:—

"No, no," said Mr. Meagles. "Not exactly other children. One other child."

"I am afraid I have inadvertently touched upon a tender theme."

"Never mind," said Mr. Meagles. "If I am grave about it I am not at all sorrowful. It quiets me for a moment, but does not make me unhappy. Pet had a twin sister who died when we could just see her eyes—exactly like Pet's—above the table, as she stood on tiptoe holding by it."

"Ah! indeed, indeed?"

"Yes, and being practical people, a result has gradually sprung up in the minds of Mrs. Meagles and myself which perhaps you may—or perhaps may not—understand. Pet and her baby sister were so exactly alike, and so completely one, that in our thoughts we have never been able to separate them since. It would be of no use to tell us that our dead child was a mere infant. We have changed that child according to the changes in the child spared to us, and always with us. As Pet has grown, that child has grown; as Pet has become more sensible and womanly, her sister has become more sensible and womanly, by just the same degrees. It would be as hard to convince me that if I was to pass into the other world to-morrow, I should not, through the mercy of God, be received there by a daughter just like Pet, as to persuade me that Pet herself is not a reality at my side."

* "Modern Spiritism," by A. T. SCHOFIELD, M.D. (J. and A. Churchill, 3/6 net).

V. C. D. AND MR. KERNAHAN A REPLY.

Mr. Coulson Kernahan writes:—

Your distinguished contributor, V. C. D., who reviewed my little book, "Spiritualism: A Personal Experience and a Warning," sends you a letter in which he raises several interesting points. To his review, which was of course from the Spiritualistic standpoint, I took no exception; his letter is frank and fair, and my reply shall be equally so.

He thinks I claim to speak "with authority." I claim no more than to have attended one séance, the very remarkable, and, I frankly admit, unexplainable happenings at which I have endeavoured in my book faithfully to describe. On page 41 I say: "It is true that I am no more than an onlooker, of whom the proverb tells us that he sees most of the game." Where is there any claim to authority in this? To all that V. C. D. says I have an answer, but I must not trespass further on your space than to reply to the four questions which he explicitly puts to me, and numbers 1, 2, 3, 4.

(1) "On what logical grounds," he asks, "does he infer the first voice to have been the medium's?" I reply on the grounds that the voice was from the medium's direction and resembled his voice as I had heard it in conversation before the sitting commenced.

(2) "What experimental grounds has he for his theory that the medium read his thoughts amid those of a number of other sitters?" I reply because the thoughts were those which had been in my mind only half an hour before. Subconsciously, they were perhaps still there, and to one with the thought-reading gift, might not be difficult to read.

(3) V. C. D. then asks: "What experimental verification has he for the theory that a memory-picture can be 'seen upon the stilled waters of my own mind, and thence projected, subconsciously, or all unconsciously, upon the darkness?'" First, may I say that I did not put forward the theory with which V. C. D. credits me. What I said was "the face was seen, the voice was heard, not only by me, but by all of those present, including my father. Otherwise" (that otherwise qualifies all that follows) "I should have believed and should believe now that the face I saw was some memory-picture of Heine, seen upon the stilled waters, etc." But I may add, sir, by way of comment, that you, or I, or the reader, may dream of persons known to us in childhood and though we have, perhaps, in our waking moments forgotten those persons' very existence, we see them in our dream, every tiny detail exact, to an eye-flicker, just as we had known them in our childhood. Human memory is a mystery. Memory appears to destroy none of her negatives, but to store them away that she may reproduce them at a moment's notice when, for some unexplained reason, memory chooses to recall that person to mind. In this particular case, the memory-picture was that of Heine, with every known portrait of whom I was familiar, and of whom, in an article, afterwards re-published in a book, I had written lengthily under the title, "A Problem in Personality." That Heine's portrait should thus be reproduced, gives little cause for wonder.

I have answered all V. C. D.'s four questions, I trust satisfactorily and fairly. But I note that he takes exception to my use of the word "creed"—as applied to Spiritualism. What I had in mind was the claim of Spiritualism to be a religion; and as I take a "creed" to be an attempt, briefly to put the main tenets of a religion into a conveniently-few sentences, I used "creed" in that connection. But if it offend V. C. D. I willingly withdraw it, and propose instead "the teachings of Spiritualism." Is that satisfactory?

May I add, in conclusion, that since my little book was published, letters from strangers—Spiritualists, non-Spiritualists, and anti-Spiritualists—have come by every post? I am in fact inundated by letters, a proof in itself of the extraordinary interest which is being taken in the subject. These letters, some very lengthy, and some containing remarkable revelations, for and against Spiritualism, have added greatly to my knowledge, and if they could be published would in themselves be a valuable contribution to the subject under discussion.

We have submitted the foregoing to V. C. D., who sends us the following rejoinder:—

No interest attaches to personal controversies, but some comment is due on the position from which Mr. Kernahan makes his attack on Spiritualism.

(1) Anyone who writes a book to instruct the public on a large subject claims, *ipso facto*, to be an authority, i.e., to know more than those he sets out to instruct. If he does not, why not hold his peace? A looker-on may see most of a game, but this is not a game, and Mr. Kernahan might as well walk through the London hospitals, read "The Lancet," and then claim to see more than the medical profession.

(2) His next reply is a suspicion rather than a logical inference; or if the latter, then an inference from premises so restricted as to confirm his suspicion. His first remark that the voice was "of course" that of the medium, gives the "inference" away.

(3) Mr. Kernahan does not realise the difference between a guess and an experiment. To have experimental grounds for his conclusion he should be able to refer to authentic cases in which a thought-reader has performed the same feat. If he could prove that there is a mechanism in the brain by which a person can read the subconscious thoughts of another, he would take rank with Newton as a discoverer of natural law.

(4) Similarly the fourth case; Mr. Kernahan says that if others had not seen, he would have believed it possible that a mental image could be projected on the darkness. Therefore his mind is of that quality which thinks this more rational and more possible than an objectification which he has seen with his own eyes and thinks "inexplicable." It is of course inexplicable to him; but not to those who consider all the data and do not select only those which fit a fore-judgment.

It would not be worth while to give so much attention to illogical arguments if the attitude were not so common. It seems hopeless to impress on a certain class of mind that "Spiritualism" is a series of supernormal facts, among which any mind may select, and use as it will. It is not a creed, nor "teaching," nor a religion, unless we choose to make it so. The word is an abstract and undefined term, just as "Christianity" is. The "Christianities" of Cardinal Newman, the inquisitor Torquemada, His Holiness Innocent III. or Pius IX., the average Irish priest, a Sinn Féiner, a Russian village "pope," an Anglican, a Methodist, Luther, Calvin, the ex-Kaiser, Lord Halifax, the Rev. R. J. Campbell, Archdeacon Wilberforce and General Booth, are not more different than the concepts of Spiritualists, and it would be easy, and equally illogical, to retort on "Christianity" with much stronger charges than Mr. Kernahan brings against "Spiritualism." But facts are facts—human minds (and still more, human temperaments) treat them differently. The open-minded consider all without prejudice; Sectarians habitually use Reason, not to elicit truth, but to discover (and often to invent), premises on which their own prejudices may find standing ground.

V. C. D.

[This correspondence must now close.—EDITOR.]

AUTOMATIC PASTEL DRAWING.

MRS. HARRIS AT THE DELPHIC CLUB.

Lieut.-Colonel Roskell, writing from the Delphic Club on January 10th, sends the following interesting account:—

A somewhat dramatic incident happened here yesterday evening. A week or so ago Mrs. Harris informed me she had been "told" to buy some pastels and stumps. Yesterday morning she was similarly told to bring them to the club. Her lecture yesterday was advertised as being on "Hygienic Conditions in Marriage," but owing to a general request she divided her talk between that subject and the paintings she recently executed blindfolded at the Steinway Hall.

Before the lecture she pinned a half-plate photographic print, face downwards, on to the reading desk and placed the box of pastels and stumps adjoining.

During the course of her lecture Mrs. Harris went under control and began to use the pastels in the same rapid and energetic manner as she painted the pictures at the Steinway Hall. The stumps, when finished with, were flung violently to the ground, and when I attempted to pick them up I was told in a gruff, foreign accent to let them lie. Similarly as each pastel was done with it was pushed vehemently into my hand.

When the drawing was finished Mrs. Harris seized my hand and subsided somewhat heavily on the platform. I went to the reading desk and found the drawing had been executed *upside down*. Everyone in the room can testify that although not blindfolded Mrs. Harris stood sideways to the drawing and not once turned her head or eyes towards it.

In my opinion the drawing is much more finished than her previous paintings, and the wonderful thing about it, apart from being upside down, is that the whole incident lasted under five minutes. The drawing, together with the two paintings, is now on view at the Delphic Club.

It is better to be a crystal and be broken than remain perfect like a tile on the house-top.—CHINESE PROVERB.

SPIRITUALISM AND ITS ALLOY.—Absolute perfection and purity in any human affairs are difficult and rare. Spiritualism is sometimes alloyed with fraud. Mediums are sometimes fraudulent. Of the twelve disciples one was a traitor. At least one of the Popes was a moral leper, and many a cardinal, bishop and priest has sold his Master for lucre or power. The present value of radium bromide is £18 per milligramme, equal to about £500,000 per ounce. The value is the cost of separating the radium from thousands of tons of otherwise worthless material. The value of radium bromide is not discounted by its association with so much that is worthless; instead the value is advanced. Even if true Spiritualism were hidden in the same ratio in fraud by medium craft, it would still have a priceless worth.

—"Man-making," by W. E. BENTON.

WHAT SPIRITUALISM REVEALS.

By A. T. CONNOR.

(Continued from page 16.)

Believing as we do that eternal progression is for each spirit a personal matter, we are obliged to insist on personal responsibility—or, more correctly, the right of personal initiative. Unless I am in sole charge of all my thoughts and actions—unless every motive underlying these is mine—I am at the best only an instrument used by others, and neither praise nor blame can be laid to my account. I cannot progress towards perfection as a result of other people's work. I may profit by their example, their advice, their encouragement—but I must decide and act of and for myself. I must struggle forward, overcoming all obstacles, or the advance is not mine. And my attainment of happiness would depend on this provision, for were I not allowed to fit myself for any state of existence into which I might be pushed or pulled, I should be out of my proper element, and abjectly miserable.

THE RIGHT OF SELF-DEVELOPMENT.

In order that I may be able to take full advantage of this personal initiative, which is my inalienable right, it is necessary that I should have an opportunity, or opportunities, of considering my mental and spiritual state. I must consider my duties and responsibilities, and weigh them against the use I have made of my opportunities. Then I shall be able to see where I fall short in my efforts towards progression. As a result of deep meditation and contemplation I may be satisfied that I have been doing all of which I was capable, and to the best of my ability—or may decide that I have been pursuing the wrong path, and treading weary steps that must all be retraced. I may find that by carelessness, by thoughtlessness, by selfishness or ignorance, I have been littering my path with obstacles, every one of which I must remove. Or by selflessness, single-mindedness, or devotion to my conception of duty, I may have made my path delightfully smooth. Compensation and retribution—an impartial weighing of my opportunities against my achievements—are necessary corollaries of personal responsibility and eternal progression.

As our spiritual powers gradually expand, we begin to realise new ideals in life, one of the first to take shape being a new conception of our relationships with others. Every man, no matter how good or how bad, is our brother, with every claim to be treated as such. Every woman, no matter how pure or degraded, is our sister, with every claim that sisterhood implies. Social and other distinctions must be either forgotten or cast aside, and Man the Spirit be our only consideration. We feel ourselves forced to a new realisation of our duties as social beings. Not only those who assist us, praise us, admire us, love or are loved by us, but also those who thwart us, calumniate us, despise us, or hate us, must be included in our community of love and progress. The profiteer; the sweater, who seems less than human; the lazy loafer who leaves the community to support his wife and "father" his children; the swindler, the hooligan, the sneak-thief; the saint, the hypocrite and the model citizen; the angels who work in our hospitals and homes, and the harpies who throng Piccadilly and the highways and by-ways of cities—all these are equally our brothers and sisters, and equally entitled to our love. This carries us much farther than many of us are prepared to go, but until we reach the stage when we can love our enemies and wastrels without effort—not because it is our duty but because it is an essential part of our nature—we shall be face to face with an impassable obstacle in our path. Our slums, our hooligans, our poor and needy—all reproach us with non-realisation of this great ideal. And they also convict us of folly, for we are each the result of our inward impulses plus the influences that surround and beat upon us. Each evil (or undeveloped) mind is a string out of tune in the universal harmony. Until everyone is perfect, each individual less perfect than the average of his fellows is a drag on the others. And the true brotherhood of man is exemplified in true forgiveness and expressed in loving service.

These facts and realisations combine to give us a noble conception of Deity. God we cannot know, but we can build up an ideal of perfection towards which we are all progressing. Our teaching of personal responsibility prevents our conceiving a God who interferes in any way in human affairs, but we can conceive a Centre of All, with which we are all in contact, and from which we can draw at will all that is necessary for our advancement. We can believe in a God who is the Essence of Natural Law. We can believe that so long as we live in harmony with this Law we are serving God in spirit and in truth. This Law proclaims love as paramount, it argues expansion and progression, it insists on service and submission; and as in it and by it we are nurtured, admonished, aided, guided and

* In this paragraph, and the one following, the term "I" is used as a synonym for "the Ego"—because the use of the latter term would have led to cumbersome and involved sentences which might have obscured my meaning.

advanced, we can call God, in the truest sense, our Father. Put in a few words—by the study of Spiritualism God is revealed to us as the abiding principle of Eternal and Infinite Progression.

RECONSTRUCTION.

A PLEA FOR THE PURIFICATION OF SPIRITUALISM.

When first investigating psychic phenomena, whilst quite a youth, it was very strongly forced home to me that the greatest enemies of Spiritualism were to be found in the ranks of professing Spiritualists. An increased knowledge of the reality of the unseen and a wider acquaintance with the protagonists of the doctrines of Spiritualism, instead of destroying that conviction, have but tended to confirm it. Out of the volume of opprobrious criticism that is being poured down on our religion let us sift the grains of truth and manfully admit that we are responsible for encouraging some of the abuses complained of. By way of constructive criticism I venture to indicate one or two instances where, to my mind, we, as Spiritualists, have been, in the past, at fault.

First of all, I would refer to the vexed question of professional mediumship. By a professional medium, of course, I mean a sensitive who exercises his or her psychic gifts as a means of obtaining a livelihood. Many good souls there are, I know, who earn a modest living out of their psychic gifts. Probably they could earn more either in this or some other profession, and as they cannot live on air, I think, in all sincerity, that the labourer is worthy of his hire. Concerning such I have no word of rebuke. The fault that they are obliged to earn their living in this way is ours, not theirs. I say "fault" advisedly, because I think that the exercise of these gifts should be free from all financial considerations, and the temptations accompanying same.

But the profession that includes these worthy toilers has been besmeared by charlatans who shelter themselves under its wing, and not by charlatans only, but, we say it with sorrow, by those who are carnalising their spiritual gifts by sordid money grabbing. We read that at one time D. D. Home gave séances free to the poorer classes—the majority of our present-day professional mediums sell their services to the highest bidder. It is difficult, nowadays, for most investigators to obtain that conviction which the phenomena of Spiritualism afford, without the lavish expenditure of guineas or half-guineas and oft-times for private séances an absurdly high figure is asked.

Whilst in the midst of this article I read with pleasure that the Northern Counties Union of the National Union of Spiritualists have decided not to countenance upon their platform those mediums who give private sittings for professional gain. This may appear to be going to extremes, but better that a little of the good tree should be cut out than that the canker should rot the whole.

The point I am anxious to make, however, is this: We know that we are in possession of a great and noble truth that there is no death. Let us present that truth to a hungering public in an attractive manner. Let us borrow a little of the reverence of the Catholic and elevate the tone of our churches, discountenancing the tea-cup readers, the card cutters, and the oddities who are dragging Spiritualism through the mud. Other sects can have churches of their own—why cannot Spiritualism with its wealthy supporters do likewise? Make our churches such as will attract the thinker and the educated, and not the vulgar hunter after sensation.

FRED BARLOW.

As stated in our advertising columns, Mr. Percy R. Street is to deliver an address before the London Spiritualist Alliance next Thursday evening, the 22nd inst. We regret we cannot announce the subject, but Mr. Street's utterances are always well worth listening to, being marked by originality, vigour of expression, and strong common sense. The meeting will commence at 7.30 p.m.

"THEOSOPHY" (Vol. II.) Elucidating the Science and Philosophy of the Divine Mysteries, by Holden Edward Sampson (Kegan Paul, Trench, Trübner and Co., Ltd., price 8/6 net), is free from such friendly offices as in the first volume, noticed in *Light* of the 10th May last, suggested Mr. Holden's early resort to the call: "Save me from my friends." He stands here firmly on his own legs; and veiled in mysteries as these are, they do not flout their office of support. The reviewer who is afflicted with an inconvenient conscience and an importunate sympathy finds himself in a painful predicament when such books come officially before him. In unofficial circumstances there is no trouble at all; he discovers that at least they are not for him, and although he may be unable to see in them adaptability to anybody else he is not obliged to say so, and is free to pass them by quietly. The fact that they are interesting enough to their producers suggests the existence of interested readers. The present writer would fain hope that so it actually is. The general sub-title of this volume is *Re-Generation*. It deals mainly with "The Physical Body," "The Noumenal Body," "The Psychical Body," and "The Spiritual Body," in 383 pages.—W. B. P.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—Mrs. M. H. Wallis. January 25th, Mr. Percy Beard.

The London Spiritual Mission, 13, Pembridge Place, W.2.—11, Mr. Thomas Ella; 6.30, Mrs. Worthington. Wednesday, January 21st, 7.30, Miss Ellen Conroy.

Walthamstow.—342, *Hoe-street.*—7, Mr. Kirby. Monday, Grove-road, 7.30, Mr. Percy Street.

Shepherd's Bush.—73, *Becklow-road.*—11, public circle; 7, Mrs. Golden. Thursday, 8, Mrs. Brown.

Croydon.—96, *High-street.*—11, Mr. P. Scholey; 6.30, Mr. Ernest Hunt.

Kingston-on-Thames.—*Bishop's Hall, Thames-street.*—6.30, address and clairvoyance by Mrs. Marriott.

Peckham.—*Lausanne-road.*—7, Mrs. E. Orłowski. Thursday, 8.15, Mrs. L. Harvey.

Woolwich and Plumstead.—1, *Villas-road, Plumstead.*—3, Lyceum; 7, Mrs. Jamrach. Wednesday, 8, Mrs. Gordon. The secretary is now Mr. E. A. Fidler, 18, Mount Pleasant, Plumstead.

Battersea.—45, *St. John's Hill, Clapham Junction.*—11.15, circle service; 6.30, Miss Ellen Conroy, M.A. 22nd, 8.15, clairvoyance.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11 a.m., Mrs. E. M. Ball; 6.30, Mrs. A. de Beaurepaire; 8, annual general meeting of members.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—11, Mr. E. J. Lofts; 6.30, Miss Violet Burton. Wednesday, 7.30, meeting for members and associates only. Healing daily at 10 a.m. to 1 p.m., excepting Tuesday and Saturday.

Brighton Spiritualist Brotherhood.—*Old Steine Hall.*—11.30, healing circle, Mr. J. Macbeth Bain; 7, Mrs. Mary Gordon. Monday, 7.15, and Tuesday, 3, Mrs. Mary Gordon. Thursday, 7.15, enquirers'. Friday, 6, annual members' meeting. Forward Movement see special advertisement.

Holloway.—*Grovedale Hall (near Highgate Tube Station).*—To-day (Saturday), 7.30, grand social and dance. Sunday, 11, Mr. and Mrs. E. J. Pulham; 3, Lyceum; hearty invitation to all; 7, trance address by Mr. T. W. Ella. Tuesday, 8, annual general meeting of members; reports, election of officers, etc. Wednesday, Mrs. Harvey. 25th, 7, Mr. and Mrs. Pulham.

Spiritualist Services are held in LONDON on Sundays as follows.

	A.M.	P.M.
*Battersea, 45, St. John's Hill, Clapham Junction	11-30	6-30
*Brixton, 143a, Stockwell Park Road		7-0
*Camberwell, People's Church, Windsor Road, Denmark Hill	11-0	6-30
Church of Higher Mysticism, 22, Princes Street, Cavendish Square, W.	11-30	6-30
*Clapham, Reform Club, St. Luke's Road	11-0	7-0
Croydon, Harewood Hall, 96, High Street	11-0	6-30
*Ealing, 5a, Uxbridge Road, Ealing Broadway		7-0
Forest Gate, E.L.S.A., Earlham Hall, Earlham Grove		7-6
*Fulham, 12, Lettice Street, Munster Road	11-15	7-0
Hackney, 240a, Amhurst Road		7-0
Harrow, Co-operative Hall, Mason's Avenue, Wealdstone		6-30
*Kingston, Assembly Rooms, Bishop's Hall, Thames Street		6-30
Lewisham, The Priory, 410, High Street		6-30
*Little Ilford, Third Avenue Corner, Church Road		6-30
London Spiritual Mission, 13, Pembridge Place, Bayswater, W.	11-0	6-30
*Manor Park Spiritual Church, Shrewsbury Road	11-0	6-30
Marylebone, Steinway Hall, Lower Seymour-street, W.1.		6-30
*Peckham, Lausanne Hall, Lausanne Road	11-30	7-6
Plastow, Spiritualists' Hall, Braemar Road		6-30
*Plumstead, Perseverance Hall, Villas Road		7-0
Richmond, Castle Assembly Rooms		7-0
*Stratford, Idmiston Road, Forest Lane		7-0
*Tottenham, "The Chestnuts," 684, High Road		7-0
*Upper Holloway, Grovedale Hall, Grovedale Road	11-15	7-0
Wimbledon, 4 and 5, Broadway	11-0	6-30
*Lyceum (Spiritualists' Sunday School) at 3 p.m.		

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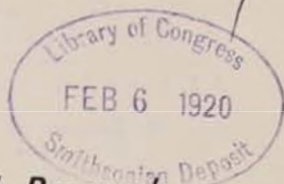
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NOTES BY THE WAY.

It is some years ago that the Rev. G. Vale Owen, one of our best-esteemed contributors, sent us several volumes of the remarkable psychic scripts now so widely associated with his name. We gave one or two quotations from them, but the scripts were so extensive and of such a momentous character that we felt that when publicly launched it should be in some form and fashion that should assure them a far wider publicity than it was in our power to bestow, especially in the terrible days of the war, when we had a desperate struggle to maintain even such relatively small undertakings as those on which we were engaged. So we kept the typewritten volumes by us and waited year after year, little anticipating what the future held in store. The story of the strange series of events whereby the scripts eventually came under the attention of the Northcliffe Press is a romance in itself. It may be told hereafter. For the present we have the knowledge that in the "Weekly Dispatch" the message will have readers by the hundred thousand, and eventually perhaps come under the eyes of millions. As one of our Fleet-street friends tells us, the Rev. G. Vale Owen will become one of the best-known names in England. Not that Mr. Vale Owen, for whom we have the deepest admiration and regard, desires any such notoriety. He is an humble, faithful servant of his Master; personal publicity will be for him a severe ordeal rather than a gain; but he is willing to face all for the Truth's sake.

We doubt not that many an earnest Spiritualist will feel uneasy over this tremendous blaze of publicity. Let them be re-assured. Despite much Press ribaldry and antagonism—sometimes not quite unjustly directed against foolish presentations of our subject by some of its indiscreet adherents—there is a really deep and earnest interest in the serious side of Spiritualism in the Press generally, as well as in all other sections of the community. The absurd and spurious forms of Spiritualism are gradually being burned away in the heat of criticism. They are being "cauterised." One great thing we have to remember is that this truth of ours has to be brought home to the minds and hearts of the populace. It has to become a part of the common consciousness, cost what it may. Those who are at the back of our movement know this, and do not shrink from the encounter. We have listened to many jeremiads as to the possible results, but to our mind they are not the ultimate results. The vulgarisation, the abuses, the possibly mischievous effects of a tremendous publicity are circumstantial—inevitable to the process of the work to be accomplished. That is how we view the matter, looking with confidence to the future to vindicate the methods now being employed. Moreover we have a firm assurance that the agency of the Unseen is active in the developments now taking place.

We print elsewhere a letter from "A Catholic Seeker after Truth," in fairness to the views, not of this correspondent only but of many others in a like position. We are aware of the clerical rejoinder that might be made, and we cannot open our columns to theological discussions from which we desire to keep aloof. Such arguments always proceed on the assumption by each Church of authority to lay down the law and enforce discipline. But it is only fair that the questions raised should be stated. It is for Roman Catholic authorities to solve these questions (if they think it advisable) in their own organs. Our function is to deal with supernormal facts which come before us, but not to enter on polemics of any kind.

"I am going a long journey," said Buckland on his death-bed, "a journey where I think I shall see a great many curious animals. That journey I must go alone," and he set out on it in the belief that God, who is "so very good to the little fishes, would not let their inspector suffer shipwreck at last." Animals, however curious, would seem to many of us a disappointing substitute for the harps and gates of pearl and the society of angels. Buckland's whimsical dream of a better land was rather an intensification of his life on earth than a brand new variety of life.

Thus a writer in the "Times Literary Supplement" expressed himself a short time ago. On this question of the survival of animal life after death a great deal has been written even by those who take no account of psychical evidences. From those who do we hear many and conflicting views, but taking into consideration the subjective nature of some of the conditions reported to us concerning spirit life we use discrimination in judging them. If any animals survive, we imagine that it must be through their human associations and the survival cannot be permanent, for there is no individual self-consciousness to perpetuate the sub-human life. That is the philosophic conclusion; it may not be the sentimental one. Many times we have been told that the loved animal survives to be the companion of its master or mistress until that love has been outgrown, when the animal soul is merged in the great ocean of spiritual life.

DECEASE OF MR. W. T. COOPER.

We learn with regret, tempered with the knowledge that he had lived out his full term on earth, that Mr. W. T. Cooper, President of the Marylebone Spiritualists' Association, passed away on Monday evening last at his residence at Dollis Hill in his eighty-second year. We are informed that the immediate cause of death was an internal growth followed by the rupture of a blood-vessel. Mr. Cooper was for many years a parochial officer in Marylebone, and a man of unblemished reputation. He was held everywhere in the highest esteem, for his unvarying kindness. Of stalwart figure and strong resolution and good sense, he was a power in the propaganda of the movement, his activities being associated most closely with the oldest of the London societies, that of Marylebone. He became convinced of the truth of spirit return some twenty-five years ago and never disguised his convictions, for he was a man of sterling courage. We may have more to say of him in later issues. For the present we bid him farewell, and rejoice in his emancipation from age and weakness, after a life worthily spent and work well done. A memorial service will be held at the Steinway Hall on Sunday next (January 25th) at 6.30 p.m.

A NEW DEPARTURE.

A PLEA FOR A RATIONAL SYNTHESIS.

BY STANLEY DE BRATH.

I.

The publication of Dr. Geley's "From the Unconscious to the Conscious" marks as great a departure for Spiritualism as Darwin's "Origin of Species" did for Evolution; or Myers' "Human Personality" for psychology. Darwin's work displaced the idea of Creationism implied by the literal interpretation of the Book of Genesis; Myers' showed that personality extends far beyond the limits of consciousness.

Darwin says ("Origin of Species," Ch. I): "Variation is governed by many unknown laws, especially by that of the correlation of growth." His theory, combined with Lamarck's, is that these variations once started, the variations favourable to survival are confirmed and increased by Natural Selection and Sexual Selection, and by adaptation to the environment, whence results a long series of gradual and very small changes ultimating in the emergence of a new species and even of new genera. By these factors the primitive amœba of the warm Silurian seas was gradually transformed to fish, reptile, bird, mammal, anthropoid, and man.

The general truth of this theory, supported as it is by an immense mass of fact, is universally received, and even Theology has been obliged to admit it, after several decades of vigorous resistance.

Dr. Geley, as a physiologist, is profoundly convinced of the evolutionary idea, but he is dissatisfied with the evidence that adaptation and selection are primary causes of anatomical change. In this he is in agreement with a large number of post-Darwinian naturalists who have endeavoured with varying success to modify the Darwinian idea while keeping to its main contention, that Natural Selection is a primary factor of change.

He regards selection and adaptation as secondary factors, the primary factor being psychic (Darwin's unknown cause of variation).

His reasons may be briefly summarised as follows:—

1. A rudimentary organ, such as an embryo wing to a reptile, would give no advantage in the struggle for life;
2. It could not be produced by adaptation to the aerial environment which the reptile has not yet entered;
3. New species appear suddenly in the geologic record, just as the air-breathing frog appears from the water-breathing tadpole. Paleontology shows many cases of relics of disused organs and a few intermediate forms, but no rudimentary organs afterwards developed to full use;
4. De Vries' experiments show examples of sudden variations which immediately become stable. This agrees with the geologic record, in which the newly appeared forms very rapidly acquire characters which last as long as the species exists at all;
5. Neither selection nor adaptation can account for the origin of the enormous number of intricate and complex instincts such as the power of the SpheX to sting the motor nerve-centres of its prey, the migration of birds and eels, etc., and the exceedingly complex instincts of animal parasites;
6. Nor do they account for the supernormal powers of man; which are not merely of no aid to his physical development and success, but are often opposed to both;
7. Over and above all these is the philosophical difficulty how the greater can proceed from the less; and how a climatic environment which can have changed but little, could produce such varied genera.

Two definite facts, in addition to those summarised and others for which space does not allow of quotation, have led him to form a new concept of Evolution. One of these facts is normal, the other is supernormal.

1. The Insect. The larva is radically different in physiological organisation from the perfect insect. It does not go through a series of gradual changes—it becomes a chrysalis. Inside this dark cell cut off from external influences, its organs are almost entirely resolved into a white pulp showing scarcely any trace of organic structure under the microscope. In this pulp an entirely new set of organs adapted to aerial conditions take form. There is, therefore, a psychic dynamism* which forms new tissues—muscular, nervous, visceral, the sensitiveness of the antennae, the beautiful wing plumage, etc.—from the original white emulsion. This dynamism is of the nature of immaterial formative energy. It is essentially psychic—a psycho-dynamism.

It is also directed in its operation by an Immanent Idea; the emulsion in one chrysalis produces a fly, in another a

beetle, in a third a butterfly or a moth, the pulp being apparently the same in all cases.

The living being is therefore not a mere "cellular complex" whose instincts and mode of life are the result of a chemico-biologic grouping of cells, but is a psycho-dynamism conforming to a pre-existent Idea, adapted to an environment new to it. Its instincts are a complete outfit for that environment, and are *pro-tanto* infallible. They are products of sub-conscious mind.

2. The second great fact is supernormal; it is derived from the phenomena of materialisation. Experimenting with the medium "Eva" for more than a year under the most rigid test conditions, Dr. Geley has verified that from the body of this medium there exudes a visible and tangible substance, white, grey or black. It is at first shapeless, and may appear vaporous liquid, or solid. It may take the form of a fog, a spreading mass, semi-rigid cords, or a membrane. Under any or all of these forms it shows an internal vital power. Under the eyes of the observers there grow in it fingers, hands, heads, or faces. These are sometimes flat representations, without warmth, flexibility, or joints. As in Schrenck-Notzing's experiments with the same medium, where stereoscopic photographs were simultaneously taken from the four sides, the front-face is occasionally perfectly formed, while the back is a mere mass of substance. In other cases the forms are fully organic, having all the appearance of life, both to sight and touch; the fingers grasp, the eyes move. These things, says Dr. Geley, have been witnessed in his laboratory by over a hundred men of science, chiefly physicians, who, starting from absolute scepticism, have been fully convinced of their reality. The forms are not merely apparent to the eye, but can be touched and felt; they are functionally alive. They are connected to the medium by a band of the same substance; and a touch, or strong light, produces reflex action in the latter. To the touch they seem to consist of flesh, bones and hair, precisely as in the living subject. They have repeatedly been seen to develop, act, and then redissolve into the formless substance, which is re-absorbed into the medium's body. The whole process from start to finish has been photographed by flashlight, both with ordinary and stereoscopic cameras. It is not claimed that these fractions of complete forms are *personal* representations of any kind—they are mere organic representations.

It is therefore a proven fact that there can originate from primary living matter forms which present to sight and touch characteristics identical with those of normal physiological tissue (flesh, bones and nerves); and the experiments which demonstrate this have been conducted by Dr. Schrenck-Notzing, Dr. Geley, and Mme. Bisson for over four years, with the most complete and scrupulous precautions against fraud or illusion.

On them Dr. Geley concludes, at the end of a mass of examples and reasoning which cannot be reproduced here, that there is a primary substance which, alike in the insect, in materialisations, and in normal generation, has resident in it a psycho-dynamism directed by the Immanent Idea; the cellular complex which is the body being thereby directed to a definite end. The environment may check, divert, or favour that development, but cannot change it, though it may modify its details. He concludes that all matter is *ideo-plastic*—moulded by the Idea. That is to say, that instead of the Idea being a product of Matter and conditioned by it, the Idea is superior to Matter and conditions it.

It is impossible here to summarise the mass of demonstration based entirely on facts, whereby this distinguished and original writer shows that the living being can no longer be regarded as the mere "cellular complex" of orthodox physiology, but must be regarded as (1) a body in which various kinds of organic cells are (a) formed out of a primary substance, and (b) changed into physiological tissues—muscle, bone, nerves, viscera, etc.—by (2) a psychic energy, which is itself directed by (3) the Immanent Idea. This concept links up with Einstein's theory that Energy is the proximate cause of everything that has "mass"; that is of everything material.

The harmony with Spiritualist concepts is obvious. Energy, which is the ether in various states of vibration, is, we have often been told from "the other side," the link between spirit and matter both in the organised and unorganised forms of the latter. Energy is now shown as the vehicle of Intelligence; and therefore Intelligence and Thought, instead of being products and functions of matter are, on the contrary, superior to it and creative of its various forms and probably of Matter itself also. It is a momentous departure, with a profound bearing on the general thought of the world, and on Spiritualism also.

(To be continued.)

MR. JAMES COATES has been addressing large and deeply interested audiences in the Music Hall, Union-street, Aberdeen, under the auspices of The Bon Accord Spiritualist Association, from 11th till 19th January, concluding with a lantern lecture on "Spirit or Supernormal pictures and writings, produced with or without camera." He concludes his Scottish tour at Dundee on January 26th. His Southern Counties' tour, lasting two months, commences on 1st February at Brighton.

* "Dynamism" = Gr., *dunamis*, force, and *ismos* = being. The actual being of force, force in being, the actual mechanism of power.

"SPIRITUALISM: ITS POSITION AND PROSPECTS."

MR. GOW'S ARTICLE IN "THE QUEST."

There is no ill but has its compensations. I deeply regret the absence of my friend Mr. David Gow, the Editor of *LIGHT*, from his accustomed place. I rejoice to know that he is on the high road to complete recovery from his recent severe indisposition. But I cannot disguise from myself the fact that were he occupying the editorial chair at the present moment, his modesty would probably incline him to veto any extended reference in these columns to the great service he has done the cause of Spiritualism by bringing its claims under the attention of the particular type of cultured and thoughtful mind, interested in the deepest problems of life, which is represented by the readers of that excellent quarterly review "The Quest."

In an article in the January number, entitled "Spiritualism: Its Position and its Prospects," after a few preliminary notes illustrative of the change which in the last few years has transformed Spiritualism from a mere phenomenon to a social portent, Mr. Gow starts his record by outlining the general position as it presented itself just before the war. Then, he says, "it certainly seemed as though Rationalism could sleep soundly o' nights without fear of aerial raids from the supernaturalists." From this he passes to the great explosion of pent-up spiritual forces signified by that terrible calamity, and the resultant awakening of popular interest. He refers to the impulse given to the subject by the appearance of Sir Oliver Lodge's "Raymond," the experiments of Professor Schrenck Notzing and Dr. Crawford, the testimony of Sir William Barrett, as well as the entry into the lists of that "bonny fechter," Sir Arthur Conan Doyle. And here—without casting any slur on the earnest efforts which existing institutions have, with the inadequate means at their present disposal, put forward to deal with the emergency—Mr. Gow laments the lack of provision to meet the inrush of inquirers. He owns that it is practically impossible to cover the subject of Spiritualism by any single organisation.

"But there is certainly room, not to say urgent need, for an institution which can co-ordinate some of its activities, chiefly those that relate to the consolation of the mourner, and take in as far as possible the best of its religious, scientific and philosophical aspects. A *punctum stans* is to be handled with some degree of adequacy, but Spiritualism is a *punctum fluens*. The most elaborately equipped centre would serve only as a nucleus for a portion of its energy; but such a centre of radiation is a necessity to-day. Wisely ordered, it would never become a point of fixity refusing all later interpretations; but would always remain ready to form a starting-point for fresh expansions. Such an attitude would, of course, place it in startling contrast to all those organisations which invariably resist the incursion of a new idea if it threaten the integrity of their particular system of thought. But then never was the world given so vast and comprehensive an idea, taking in not only religious but scientific and social values. Spiritualism, indeed, seems to belong to the primal things, and its purely psychic aspect is but a component of the principle it expresses. It affirms in unequivocal terms the spiritual nature of God, man and the universe. As a whole, therefore, it is incapable of reduction or fixity, and experience all down the ages has shown the futility of getting it stated as a definite creed. It will never run into any mould. Consolidated into a system its essential spirit invariably escapes. The conclusion is that we are dealing with Life in terms of life rather than in terms of logic; and that we should arrive at the stage of recognising the fact is a measure of the advance we have made. The old thought structures are falling into decay, and we are passing into realms where mechanical systems can serve our turn no more. That is the true significance of Spiritualism as a movement."

We are next given a brief survey of the corporate energies of Spiritualism in this country, as comprised in the work of the Spiritualists' National Union, the Lyceum Union, and the London Spiritualist Alliance, followed by a reminder that the subject is also pursued by thousands who take no part in the public side of the matter, but are content to study its literature and carry on their own investigations in private. This brings us to his concluding paragraph, with its note of assurance regarding the origin and guidance of the movement:—

"I am convinced that Spiritualism will remain Spiritualism with continued expansion until its work as a permeating element is done. In surveying its career, past and present, it is impossible for me to avoid the conclusion that as a modern movement it was initiated, and is still directed by the agency of the unseen world. That indeed is claimed by communications purporting to come from advanced minds in that world, and I have seen no reason to doubt the claim."

The article is a masterly handling of the subject by one whose unselfish life work has done much to place the movement in the prominent position it now holds.

GERSON.

THE "IMPERIAL SELF."

DR. POWELL'S NOVEL THEORY OF BRITISH KINGSHIP.

At a meeting of the Royal Colonial Institute held on Tuesday, the 13th inst., at Central Hall, Westminster, Dr. Ellis T. Powell read a paper entitled "The New British Kingship," in which he advanced a very striking, and what to most of his hearers must have been an entirely novel theory in regard to the kingly office—a theory which he claimed at the outset not only explained the concentrated unity and devotion of the people of these islands around the Throne, in the direst crisis of their history, but also accounted for the simultaneous rally of their kinsmen, from the furthest ends of the earth, drawn by common and unstinted attachment to the same sacred symbol. After some introductory remarks he proceeded to trace the stages in the evolution of the English, and later of the British, kingship, till he came to the reigns of Queen Victoria and Edward VII. With these reigns he held that the whole character of kingship underwent a fundamental change.

"The Monarchy became a mystic adumbration of the Imperial Self. The Monarch no longer stood for himself, but shadowed forth a mighty spiritual entity, the Imperial Soul, which loomed gloriously, behind his transient mortal figure." The "Imperial Soul" is thus explained:—

"When we incorporate a company we create a legal personality which is totally different from the personalities of the respective shareholders. . . . It has always been the fashion, up to the present generation, to regard this personality of the incorporated company as a purely legal fiction. There really was no personality, said the lawyers, but it was convenient for legal purposes to imagine one, and to regard the company as being, in fact, a person capable of suing and being sued. This doctrine might be all very well if its application began and ended in the realm of those commercial companies which, it has been cynically said, have neither bodies to be kicked nor souls to be damned. But it is quite obvious that the legal theory does not suffice for one moment to explain the appeal which is made and the *esprit de corps* which is engendered by great corporate bodies which have survived for many generations, like the Church, the universities, and the learned professions; like medicine and the law. . . .

"Within the last twenty or thirty years the real truth has begun to dawn upon us. The existence of these corporations calls into being some real psychological entity in the background, analogous to that which in its widest manifestation psychologists call the World Soul, and which they denominate the corporate spirit when their language is of narrower scope. Nowadays the cosmic memory, as a possession of the World Soul, is scientifically discussed in circles where, half a century ago, the very idea of such a function would have been scouted with derision and disdain. In fact, I believe we have reached the point where we may affirm, as the result of centuries of human experience, that when you have a number of men and women united for a corporate purpose, swayed by a corporate devotion, commanded by a corporate allegiance, their yearnings, their struggles, their hopes, their homage and their service do generate some mighty psychological entity, akin to a Spiritual Personality, in the background. They are not the devotees of an empty legal fiction, but of a pregnant psychological fact."

"These doctrines have behind them no mean or visionary intellects, but, for example, the endorsement of the late Professor Maitland, one of the keenest legal intellects of our time in this country, and of Professor Gierke, one of the leading jurists of modern Germany. Maitland, quoting Gierke's theories with approval, translates him as saying that the corporate entity 'is no fiction, no symbol, no piece of the State's machinery, no collective name for individuals, but a living organism and a real person . . . it is not a fictitious person—it is a group-person and its will is a group-will.'"

"It seems to me that it is impossible even provisionally to accept theories like these in their relation to the Christian Church, to the universities, to commercial corporations, and to a body such as the Royal Colonial Institute, without seeing that they touch even more intimately a vast corporate association like the British Empire."

"I submit that the idea of the King, as the exalted head of a caste apart from the rest of humanity, has been replaced by the knowledge that he is, in our age, only the adumbration of a mystic psychological entity, far more real than if it were a physical being. Behind the mortal figure of the King looms the immortal sublimity of the Imperial Self. That it is a deathless spiritual identity, an actual psychic personality, sacramental in its mystery and potency, we need not hesitate to affirm. Thither the devotion of the Allied Empires ever turns. . . . For Britain and her Allied Empires this Imperial Intelligence, this proudly conscious Imperial Self, is to be the dominant inspirational force of the twentieth century. . . . To remove the kingship would be to take the keystone from the Imperial arch, the linchpin from the Imperial chariot wheel. The day when that is done will witness the beginnings of a catastrophe which will end with a down-dashed Empire, where once stood the puissant world-power that dared handgrips with the might of Prussia."

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FROM UGLINESS TO BEAUTY.

The minds of thoughtful readers of the daily papers and students of current events have lately been supersaturated with ugly things. Wickedness is ugly; in offending the moral sense it offends the faculty (latent or active in us all) whereby we discern and appreciate the beautiful. We are horrified and disgusted by the crimes recorded day by day in the Press, we are supersaturated with these horrors, and at moments our souls cry out: "Who shall show us any good?"

We do not forget the splendour and heroism which have emerged from the slaughter of the recent war; we refresh our minds at times by turning to these experiences and realising that out of the whirlpool has emerged again and again noble manhood and womanhood; but unfortunately the papers which afford the daily literature of a vast number of men and women do not supply as much of this sort of reading as of the baser and more squalid kind. There are long paragraphs dealing with murders, with conjugal infidelity and clever robberies, and short, small print paragraphs setting forth exploits which have won the V.C. This is unwholesome, and tends to produce the increase of such evils.

There is considerable need for a general newspaper run on higher principles than those which animate our journalism at present—a paper which will devote more space to stimulating and satisfying the craving of our minds for beauty and truth.

Beauty is truth, and truth is beautiful. They are two aspects of one reality, and they are both witnesses for God.

When our minds are clouded with doubt, and we ask in despondency what is the character of the Eternal Spirit who can tolerate in His universe beings capable of such cruelty, selfishness and ugliness as we know exist—when this question presses for solution, it is wise to turn with the open heart of a child to the beauty of Nature, and the beauty in human character, to realise that we have in ourselves a living witness to the Eternal Beauty; to remember that our sense of delight in the beautiful, our craving for it, our sense of refreshment in viewing it, our satisfaction in noble characters, our repugnance to all that is base and mean and ugly, that these feelings are an unanswerable witness to the character of the Source of all beings.

It is vain to argue that ugliness and evil also are a product of the universe—that is true; but they are a product which mankind, as it progresses, repudiates. The teleological interpretation of the universe must be derived from the study of the *trend of progress*.

If we recognise that the highest developments, the noblest and best specimens of humanity are leaving behind all that is base and ugly we know that this is the Alpha as well as the Omega of the universe. We may not understand how the corruption can be permitted, and we have no right to claim to understand all the mystery of which we are so fragmentary a part; but we know, or ought to know, that Goodness and Beauty are eternal, that they reveal the character of God and the destiny of man, and if this conviction is ours our business should also be clear; it is to ally ourselves to all that is righteous and beautiful with all our mind and strength, and, undaunted by the enemies of the good, both in the world about us and in our own hearts, refuse with steadfast will to listen to their whispered temptations to faithlessness, those subtle temptations which we are apt to camouflage by calling them depression and doubt. We know that Truth, Beauty and Love are forever adorable, and that we are here to

"win our souls" by "enduring" and resisting all that assaults and weakens these divine impulses.

In thus winning our own souls we win for God and the universe, and the issue of the struggle must ultimately justify these impulses. Truth, Beauty and Love must and will prevail.

MYSTICISM AND THE SPIRITUAL WORLD.

To Spiritualists the most attractive feature in "The Quest" (for January) will naturally be the contribution by Mr. Gow referred to at length elsewhere in our columns. Next in interest for them, if they are at all mystically inclined, will, we think, be the two deeply thoughtful articles which deal with aspects of mysticism. The first, by Evelyn Underhill, is concerned with its essentials as distinguished from the traditional forms with which it is associated. Miss Underhill holds that the central fact of the mystic's experience "is an overwhelming consciousness of God and of his own soul—a consciousness which absorbs or eclipses all other centres of interest."

"The particular mental image the mystic forms of his objective is not essential. . . . Though some creeds have proved more helpful to the mystic than others, he is found fully developed in every great religion. We cannot honestly say that there is any wide difference between the Brahman, Sufi, or Christian mystic at their best. They are far more like each other than they are like the average believer in their several creeds. What is essential is the way the mystic feels about his Deity and about his own relation to it. . . . Union between God and the soul . . . is the fundamental essential of mysticism."

In the second of the two articles to which we allude we are introduced by the editor, Mr. G. R. S. Mead, to "The Spiritual World of Plotinus." Plotinus, we are told, frequently refers to the wider life of that world as "yonder" or "there" in contrast with our narrow, normal life. But "yonder" and "here" are for him symbolic expressions for different orders of existence. Spiritual life is free of all spatial and temporal limitations. And in association with this idea we have the following beautiful thought:—

"Plotinus would have it that all things 'yonder' are also somehow here below; that is, all natural objects in proportion as they show forth the beauty of their creative forms represent or reflect some thought in the Divine Mind. So also, contrariwise, the sun and the stars and all that is good and beautiful in Nature and in man, are to be found 'there' in the perfection of their true being; for thence is their origin and thither their end, and there they live as they truly are—not in separate forms of existence, but in blended being. What Plotinus seems to intend is that life in separation and the limitations of time and space . . . are over-passed, but that the virtue gained from so living is not lost; on the contrary, it is in spirit that the meaning and value of all things in the generative process so conditioned are gathered up and fully realised."

Turning to Jessie L. Weston's interesting account of "Mystery Survivals in Mediaeval Romance" we learn with surprise that, according to Bousset, St. Paul's experience, described in II. Cor. xii., was not one of mystical ecstasy, but a "mystery-exercise" practised by the Rabbinical school to which he had belonged. There seems to be nothing in the apostle's description to justify that conclusion.

Contributions dealing respectively with "The Philosophy of Old Age" (Edmond Holmes, M.A.), "The Spirit of Shakespeare" (Huntley Carter), and God the Creator of Evil" (Rev. F. W. Ward, B.A.), together with a touching story by Bridget Mordaunt and poems by Lilian Holmes and Peter Worth, help to make up an excellent number.

"LIGHT" SUSTENTATION FUND.

The following four donations received towards the close of last year, added to the amounts previously acknowledged, bring up the total of this fund for 1919 to £264 9s. 5d.:

	£	s.	d.
H. L. Johnson	0	10	6
H. May	0	10	0
H. Yardley	0	9	0
Miss M. Pearce	0	5	0

Below we give a list of the opening subscriptions for the New Year:—

	£	s.	d.
Sir Arthur Conan Doyle	21	0	0
H. C.	1	11	0
Major Roach	1	1	0
E. M. Miles	1	1	0
Mrs. Sellon	1	0	0
Miss Hider	0	14	0
Mr. Steinem	0	10	0
F. W. Vedder	0	9	6
J. Lock	0	5	0

We desire to tender to the donors of the above sums our grateful acknowledgments.

FROM THE LIGHTHOUSE WINDOW.

The office of LIGHT is now connected with the telephone. Our number is Museum 5106.

Journalists in Fleet-street must have rubbed their eyes, questioning if they saw aright, on opening last Sunday's "Weekly Dispatch," with its whole page preliminary announcement of the publication by that journal of the Vale Owen script.

The Press have made good use of the stories connected with an alleged haunted house in Aberdeen, where weird noises have been heard and a bed is said to have been raised from the floor. An element of comedy has been introduced into the proceedings by a search for the ghost by the police.

From the beginning we had our doubts about this case, and without reproducing the current stories, communicated with that sound investigator, Mr. James Coates, who happened to be in Aberdeen. In response, he telegraphed to us on Monday last that the reported disturbances were due to natural causes. He concludes, "there is absolutely no evidence either for poltergeist or other supernatural causes." We are indebted to this veteran in our cause. It is another case of a Spiritualist exposing an alleged manifestation.

Professor J. H. Hyslop's new book, "Contact with the Other World," was reviewed at length by the "Daily Mail" on the day of its appearance (January 15th).

We commend to the attention of our readers the series of articles by Mr. Stanley De Brath entitled "A New Departure," the first of which appears in this issue. They embody the conclusions of one of the most profound writers and thinkers in our movement.

Miss F. R. Scatcherd read a paper before the East India Association, on January 19th. Her subject was "India and her Friends: Wise and Otherwise." Lord Lamington presided.

The following interesting reminiscences are from a lady subscriber in Southampton:—"I have taken LIGHT ever since it existed, and was one of the contributors to the 'Spiritual Magazine' before the days when the Rev. Stainton Moses joined our Society, and when Mr. and Mrs. Watts contributed. I witnessed and assisted at many early séances for development by planchette and drawing. Daniel Home was a valued friend in my family."

Sir Oliver Lodge, interviewed in New York, said (according to a telegraphic report), that his son Raymond knew of his intention to deliver lectures in America on Spiritualism and scientific subjects, and his son approved, believing that much good will be accomplished thereby. Speaking of his forthcoming lectures, Sir Oliver said: "I do not ask people to believe in communication with the spirit world until they have made the test. In England so many persons have had joy brought into their lives through spiritual communication that investigation by all is justified."

Lady Glenconner, in the course of an article in "The Globe" (January 14th) entitled "Why Spiritualism is Spreading," says:—"To-day there are many people who regard Spiritualism in a very different light from that in which they examined it—or rather refused to examine it—a few years ago. The change is due to many causes, but in the main it is the result of the new conditions existing now that half the intellectual world is subjected to wide-spread suffering and the purifying influence of grief. Sorrow and suffering have brought about a change which has exalted Spiritualism and has cleansed it of many of the impurities and defects which marred it before the war; and thousands of people to whom formerly the cult was taboo are now searching and seeking after its mission and its message."

E. C. Merry has an interesting article, "Some Notes on Experimental Telepathy," in the January number of "Vision." Of the method employed we get this description:—"The sender or agent, first of all, very briefly visualised the recipient and the pattern or thought that she was about to send. She then attempted to obliterate her sense of space and time, and to unify herself and the recipient and the thought, in such a manner that her consciousness contained only that oneness without effort. It was in this manner that she hoped to make her intuitive personality the agent, and not her human personality (or conscious self). It was not possible to retain this sense wholly for more than about five minutes." The results achieved are decidedly interesting.

Bishop Welldon has an outspoken article in the February number of "Nash's Magazine," on the relation of the Church to Spiritualism. His remarks should give other clergymen something to ponder over. "For the present it is enough," he says, "to declare that Spiritualism is in its nature the ally and not the enemy of Christianity; that it has passed beyond the stage of ridicule or negligence; and that the Church of Christ must seriously ask herself what truth lies in Spiritualism, and what is the bearing of that truth upon Christian doctrine and practice? . . . Christians are naturally drawn towards Spiritualism—and, indeed, towards spiritualistic phenomena—by their belief in the resurrection of Jesus Christ."

Bishop Welldon continues:—"The reality of spiritualistic phenomena is . . . wholly and simply a matter of evidence. It cannot reasonably be postulated, nor can it reasonably be repudiated, *a priori*. There is little, I may almost say there is nothing, apart from experimental verification, to show that it may or it may not, or that it does or does not, deserve credit. But in so far as the history of the forty days of our Lord's life after His resurrection finds or can ever find a parallel in the history of human beings, it justly creates a prepossession—not, of course, amounting to conviction—in favour of some relation, whether regular or intermittent, between the living and the dead."

The pronouncements of this distinguished cleric are of added importance in view of the coming consideration of Spiritualism by the Lambeth Conference.

Any story with a "ghost" in it is seized on with avidity by the Press nowadays. Hence we have had detailed accounts of events happening at Fyvie Castle, Aberdeenshire, the historic Scottish seat of Lord and Lady Leith, of Fyvie. The "Daily Express" heads its description, "Mystery of the Green Lady," and "The Star," "Ghost Walks in a Scottish Castle."

The "Express" Aberdeen correspondent, who visited the castle, reports that a maidservant named Massie said that she saw the ghost of the famous "Green Lady" walk across the floor of her bedroom and disappear into the wall beyond. Miss Massie stoutly repudiates any suggestion as to a possible mistake. "I saw the lady walk across the floor," she said. "She was dressed in a long, flowing gown." Other servants, though not seeing the apparition, corroborate the tales of nocturnal noises and strange moanings. Miss Kellas, the housekeeper, told a story of hearing a remarkable disturbance in the chartroom and ballroom. She went upstairs, only to find nothing that could account for it. The "Green Lady" was a prophetess who appeared in olden days immediately prior to any pending evil which visited the owners of the estate.

Mr. Percy Maryon-Wilson writes from Pretoria to "The Challenge" (London) on the Bishop of London's recent remarks at Southwark Cathedral, where he said that he was "convinced that Spiritualism was mere necromancy" and that "he did not believe there was any actual communication between the living and the dead."

Surely utterances of this kind (comments this correspondent) are most deplorable, especially at the present time, because it is the Church of England which suffers and not only the Bishop of London. The first statement is a wild generalisation, which can only alienate those whom it was intended to convince. Sweeping generalisations are nearly always untrue, and only do harm. The second statement that there is no actual communication between the living and the dead hardly requires to be answered; actual communications have been conclusively proved.

A writer in a recent article in the London "Globe" comments on the fact that "every convert to Spiritualism is more or less an enthusiast," and truly adds, "an enthusiastic convert spreads his own enthusiasm."

Miss Violet Ortnier is desirous of promoting a dance among members of the L.S.A. Those who would like to take part are invited to send their names to her, care of this office.

The Rev. A. R. Crewe (U.S.A.) will be the guest at the Guest Afternoon at the Stead Bureau, on Monday next. Mr. Crewe has had some remarkable psychic experiences, and his address should be well worth hearing.

Mrs. Fairclough Smith gave an interesting address on "The Human Aura" on Sunday afternoon last at the Church of Higher Mysticism, Princes-street, Cavendish Square. A number of highly successful delineations followed.

TESTS WITH A GIFTED MEDIUM.

READING "THE TIMES" BEFORE PUBLICATION.

BY THE REV. DRAYTON THOMAS.

(Continued from page 18.)

On the same date (December 4th, 1919), I received the following about the next day's "Times":—

THE UNDEFINED IDEA.

"Half way down the second column he got the idea of money. He would be glad to learn whether this is a sum of money named, or what? He merely got the idea of money." It will be remembered by readers of "The Times" that the spot indicated is not a usual place for money notices; such advertisements being mostly placed elsewhere, while "In Memoriam" notices frequently extend over this space. But in the next day's issue, a trifle lower than half way down this column, there were three trade advertisements quoting prices thus: "Payment of £5 5s." "£2 to £5,000" "8s., 9s., 10s. for 100, 15s. less per 1,000." Readers may find themselves trying to conceive what this "sensing" power may be which conveys "the idea of money" only, where to human vision the £ s. d. are plain.

NIECE AND UNCLE.

"In column two about two-thirds down the page, he saw the name Louisa connected or linked with the name of another member of our family; he means in the same advertisement." Note here the evident knowledge that Louisa is a member of "our family." She is a niece of the communicator, being another of Alfred's daughters. Slightly more than two-thirds down the first column, not the second as stated (there is again some inaccuracy as to position), the name Louisa is found (my cousin's name is spelled with final letter "a"). And in the same notice appears my father's name, John. Thus the names of niece and uncle are together.

THE UNUSED NAME KNOWN.

After speaking of something higher up the first column he proceeded: "Close to it is a direct reference to your mother; her name is given; but there is also a further reference to her. It is difficult to express it, say a name linked with her in another way than her own name." The first assertion is specially interesting because the name "Jane" is there, a name which my mother only uses in her legal signature, one never used by her family in speaking of her, and which only the inner circle would recognise as belonging to her! The second part of the test is met by the appearance of the name Mrs. Thomas less than an inch below!

IDENTITY OF COMMUNICATOR.

The familiarity which our family names revealed in the above and many other tests received is easily explicable on the assumption that the communicator is my father; other hypotheses might obviously be put forward, but I have hitherto been unable to discover evidence giving them support. It may be objected that in this and the previous article the family references are insufficient in number to afford conclusive proof of identity, but this is met in my own mind by recollection of numerous substantiations scattered throughout fifty sittings which I have had with Mrs. Leonard during the last three years. For me, at least, no doubt remains as to the identity of my communicator.

CONCERNING PERSONAL NAMES.

While refraining from the attempt to draw certain interesting conclusions which the above factors make possible I give one hint; the evident familiarity with personal names revealed by these experiments, when contrasted with the proverbial difficulty experienced in getting names through trance mediums, suggests that the difficulty inheres not in the normal memory of the communicators but elsewhere.

It may be that the trouble consists in getting the "control" to catch the correct sound (or appearance) of isolated names unassisted by the context, a difficulty familiar to users of the telephone; or the "control" may find this same difficulty when projecting the name upon the medium's brain; while it is more than probable that, during the abnormal conditions into which they must enter for purposes of communicating, our spirit friends sometimes find it hard to recollect names perfectly familiar to them in the normal conditions of their new life. Let us imagine that the sitting requires a communicator to slow down his mental activity until it approximates somewhat to the rate of human mentation and we can appreciate how this would impose a difficulty akin to that which we experience when attempting to perform familiar actions at unfamiliar speeds. Could we easily dictate a letter to a scribe whose writing power was limited to ten words a minute? It cannot always be easy for spirit friends to "think down" to the pace of the human brain, and amidst their difficulties in doing this the expression of general thoughts may be simple as contrasted with the employment of such arbitrary symbols as personal names.

THE PROBLEM.

Readers will have noticed that while some of the above statements are confined to forecasts, others go beyond and reveal intimate acquaintance with family connections. Telepathy-from-the-living is a theory which seems to break down in face of these experiments. Can anyone favouring that hypothesis explain the method by which such knowledge of our family comes to be interwoven with forecasts from "The Times"? It is certain that many of these forecasts have been correctly given, but whether they were obtained by normal or supernormal means is not the chief problem; for a further line of information is apparent information which even unimpeded access to the editorial office of "The Times" could not give, and which the medium can scarcely be supposed to possess. The problem is this: How do these two streams of knowledge become merged?

My explanation is as follows: The spirit who speaks through Mrs. Leonard succeeds in obtaining glimpses of the preparations for the morrow's Press, and, already possessing full knowledge of our family circle, composes an amalgam of the two for the very definite purpose of these experiments. Possessing more reasons for this conclusion than can be given here, I yet welcome any attempts that may be made to propound alternative theories, and cheerfully promise to give them, if forthcoming, careful consideration and testing.

"TRAFFICKING WITH SPIRITS."

The utterance of the Roman Catholic Bishop of Salford quoted in the review of "The Popes and Science," in *LIGHT* for the 10th inst. (p. 11), gives food for thought. The Bishop says that "the essential" and "most pernicious" element in modern Spiritism is "precisely this unlawful trafficking with, or seeking to traffic with, spirits, whether good or bad, whether human, angelic, or diabolical in their nature."

First, as to human spirits: The Council of Trent, A.D. 1613 (Session xxv., Decree of Purgatory, Waterworth's English translation, p. 232, *et seq.*) decreed as follows:—

"The bishops and others who sustain the office and charge of teaching, shall specially instruct the faithful, diligently, concerning the intercession and invocation of saints—i.e., discarnate spirits in a high state of bliss and union with God; that it is 'good and useful' to invoke them and have recourse to their prayers, aid and help for obtaining benefits from God." "They think impiously who deny that the Saints . . . are to be invoked, or that it is foolish to supplicate, vocally or mentally, those who reign in hand."

In contradiction to the above, I recently heard Spiritualism denounced in a Catholic pulpit as "such a silly, sloppy thing."

Then as to souls in purgatory—i.e., discarnate spirits not yet perfected (*purgatis*, purged: Council of Trent, Session xxii., chapter 2)—the Council lays stress on the efficacy of prayers for these spirits, but does not define or the advisability of praying to them. Turning, however, to the article on Purgatory in the Catholic Encyclopædia, we find it stated that the most eminent (and fully approved) theologians are disagreed on the matter. St. Thomas Aquinas is quoted as denying that the souls in purgatory pray for the living, not being as yet in a position to do so, but many "renowned theologians," including Suarez and Bellarmine, we are told, think differently. Suarez is quoted as saying that "the souls in purgatory . . . love us with a true love and are mindful of our wants, and that they know in a general way our necessities and dangers"; and Bellarmine as saying that "the prayers of these souls may have great intercessory power." And it is well known that the commonly approved Catholic practice is not only to pray for, but also to, "the holy souls," both for spiritual and even for trifling temporal wants. If this is not trafficking, what is? Now as to angelic spirits (not of course fallen angels, who are now called devils), the Catholic Encyclopædia, in an article on Guardian Angels, quotes St. Thomas as saying that our angel guardians "can act upon our senses and imagination—not, however, upon our wills, except by working on our intellect and thus upon our will, through the senses and imagination," adding that "the angel guardians are not separated from us after death." And, here again, it is a matter of common knowledge that Catholics do hold, and are permitted and encouraged to hold, intimate intercourse with their guardian angels.

What is this "essential" difference between the "traffic" of Spiritualism of the right and serious sort, and of Catholicism, with "discarnate" or "angelic" spirits? Why is one lawful, admirable, and desirable, and the other unlawful, foolish, dangerous, and of diabolic origin? And, how is it possible to "traffic unlawfully" with a good or angelic spirit, who is, *ipso facto*, incapable of acting contrary to the Divine Will? It takes two to "traffic." Does not the Roman Catholic Church want to have it both ways? What can be thought but that she approves and inculcates "trafficking," but that it must be only in her own way and for her own purposes, i.e., "the sacrifices of masses, prayers, alms, and other works of piety" enjoined on the faithful for the souls of the departed? (Council of Trent). All other ways are marked "mortal sin." Why?

A CATHOLIC SEEKER AFTER TRUTH.

THE S.P.R. ON SPIRIT IDENTITY.

EVIDENCE FROM MRS. LEONARD'S MEDIUMSHIP.

The essence of Spiritualism as a popular movement turns on the continuance of personality; and it is on this point that the S.P.R. "Proceedings" for December is so extremely interesting. It is also noteworthy in that we believe it to be the first time that the Society has investigated in detail the results given by a "professional" medium.

The medium in question is Mrs. Leonard; the inquirers were Miss Radclyffe Hall (who assumes the initials M. R. H.) and Lady Troubridge (U. V. T.), who visited Mrs. Leonard as anonymous sitters introduced by Sir Oliver Lodge. The communications received were from a deceased friend (A. V. B.) through "Feda," Mrs. Leonard's control. Finding that many of these communications dealt largely with The White Cottage, Malvern Wells, Miss Radclyffe Hall and Lady Troubridge engaged a detective to ascertain whether Mrs. Leonard had visited the locality or caused any enquiries to be made there concerning the deceased A. V. B., who resided at the house in question. The writers testify that the result of the enquiries in every way confirmed Mrs. Leonard's honesty, and "represented a valuable testimonial to the genuineness of her powers." The sittings were held throughout the year ending August, 1917.

The writers remark in almost their opening words, "We are well aware that many members of the Society look askance upon professional mediums, and that the attitude of the Society as a whole has always been largely sceptical of evidence received through paid mediumship." One is hopeful that a careful perusal of this account will lead to a modification of the tendency to avoid seeking evidence in the one direction where it is most copious and easily attainable. Certainly, these two ladies spared neither pains, time, nor trouble in guarding against pitfalls known and unknown. Their account reveals the high standard which they kept steadily before them touching accuracy of reporting, the refraining from giving away information, and the verification of communications received. With a diffidence almost excessive they leave readers to form conclusions from the evidence minutely set forth, yet they make perfectly plain that they themselves remain in no uncertainty as to the logical conclusion to be deduced. They describe how from the earliest sittings they have been in constant communication with their lady friend, who had passed on some months prior to the commencement of the sittings. From this communicator they received abundance of accurate information relating to personal description, places, events and pursuits; just such a convincing combination of facts as in thousands of similar instances has enabled spirits in the Beyond to establish their identity with certainty in the eyes of their friends on earth.

Having given a carefully selected account of this matter—the story running to 105 pages—the writers proceed to show how their friend was able to prove to their satisfaction that she was frequently in close association with them, and aware of their surroundings; and they add a short chapter upon the personal touches with which they were impressed, both while the communications came through Feda (Mrs. Leonard's control) and on occasions when their friend spoke directly through the medium.

The joint authors of this account are evidently aware of the facile way in which some critics permit themselves to attribute all such evidence to telepathy from the sitters; so they have wisely added three explicit accounts of "Knowledge shown of Matters entirely unknown to the Sitters." These make a strong argument for the accuracy of their conclusion that they have been in actual communication with their friend, and that she has been able to recount matters known to her during earthly life although unknown to them.

A long description was given through Feda of The White Cottage (p. 372), concerning which the writer remarks:—

It had once been an old inn, with a cider-house standing beside it. . . . The inn and the cider-house had been later turned into a dwelling-house. Feda is correct when she speaks of there being two staircases with a long passage between them. . . .

A description was also given of the R. C. Church which A. V. B. attended, and this description was not only correct with regard to the appearance of the church, but was remarkably pertinent with regard to the policy of a recently-appointed priest in his conduct of parish affairs.

A correct description was also given of a certain walking-stick which A. V. B. had used. Another walking-stick was alluded to in these words:—

Feda: "She says do you remember that she had one that hurt her hand?" I denied all knowledge of this, but A. V. B.'s allusion was subsequently verified in a rather unexpected manner ten months after the sitting. Lady Troubridge was staying with A. V. B.'s daughter . . . and was invited to choose a stick from a stand in the hall. She was on the point of choosing one when A. V. B.'s granddaughter exclaimed, "Oh, don't take that one, it

strains the hand." These words awakened a memory of the words spoken at the séance ten months before, and Lady Troubridge enquired to whom the stick belonged. The reply was that it had belonged to A. V. B. (p. 389).

Another description is of an hotel at Teneriffe, where A. V. B. and the writer (M. R. H.) had stayed. "In reply to my question, Feda tells me that A. V. B. has said 'Island, island, it is a piece of land standing in water. . . . After which we find Feda, after several efforts, successfully giving the name Teneriffe, in conjunction with the fact that it is an island.'"

There are further (p. 443) long allusions to A. V. B.'s predilection for the guitar and Spanish folk-songs.

Feda: "She says that she hadn't got any ribbons on this instrument; she's laughing over that . . . and she says she doesn't intend to have any on it either."

We find A. V. B. saying through Feda that her present guitar stands in a corner of the room, and emphasising the fact that it *stands*, and does not lie down. . . . A. V. B. was very particular that her numerous guitars should never be laid down on their backs.

An interesting point is that direct questions seem to confuse the control. "One of my questions was, 'Ask her does she remember a funny word she invented with Adela for people they didn't like?' Feda replied that A. V. B. would try to remember it, would put it in a mental notebook, but that it made it extremely difficult when I asked things point blank."

This is of great interest as being negatively evidential. If telepathy from the sitter were the explanation of these messages, the word which was distinctly in the mind of the sitter was *not* given, and apparently could not be given; whereas if the message were telepathic transmission from the sitter, it should have been more easily rendered than memories which, if pertaining to the sitter at all, were necessarily subconscious.

But perhaps the most conclusive evidence is that given on p. 500 and following. A canine specialist who was called in to treat a terrier "Billy" gives details of four lesions from which the dog suffered just before his death. These "were entirely unknown to either Lady Troubridge or myself at the time when they were given by A. V. B. through Feda." This eliminates telepathy from the sitters in this instance; and the point seems of great importance to the question of personal identity. For if it is shown that information is given of however trifling a kind (and the trifling things are, as we have often remarked, among the most evidential), which cannot have been in the minds of the sitters either consciously or subconsciously, that makes the hypothesis that other messages were due to subconscious transmission of thought an exceedingly strained and difficult one, which moreover is singularly wanting in definite proofs.

The S. P. R. is to be congratulated on the extension of its researches to those who, though "professional" mediums, are so only because in them the supernormal gift is specially developed.

It is just possible that the very thoroughness with which all this evidence is presented may deter the sceptic from giving the time necessary to master 200 pages. This would be a misfortune (to the sceptic) since the evidence is good and abundant, presenting problems which, in our opinion, will yield to no explanation other than that held by the authors.

THE L.S.A. MEMORIAL ENDOWMENT FUND.

The L.S.A. Council and LIGHT acknowledge with thanks the receipt of the following subscriptions:—

	£	s.	d.
Major Thatcher	7 14 0
A. J. Wedd	5 0 0
Horace Leaf	1 1 0
R. H. Saunders	1 1 0
C. J. Wade	1 1 0
E. J. Hobbs	0 10 0
C. L. Ryley	0 10 0

MISS MAUD MACCARTHY'S LECTURES.

Miss Maud MacCarthy, the famous violinist, delivered the second lecture of her interesting series on "Modern Pythagoreanism" on Sunday evening last at No. 1, Lansdowne House, Holland Park. Her addresses describe experiences in and teachings from the superphysical world which she and a group of artist friends have been receiving. The first and second lectures were on "The Discipline of Silence" and "The Discipline of Invocations." They revealed facts relating to the physical, mental and emotional training which the Teachers deem necessary for the development of normal vision in the inner spheres. The principles of Pythagorean meditation were outlined. She showed how in the silence of mind and heart and body we became aware of the inner world and its supernal beauty.

The third lecture of the series, on "The Discipline of Renewal," will be given on Sunday, January 25th, at the above address at 8 p.m. Further particulars will be found in our advertising columns.

*Price 7/-. Obtainable at the rooms of the Society, 20, Hanover-square, London, W.

THE SACRAMENT OF INTERCOURSE.

TRANCE ADDRESS BY MISS VIOLET BURTON.

"I hope I have shown you that the Home Circle is a sacrament for intercourse with those who have passed on." This was one of the concluding remarks of a beautiful and lofty trance address delivered by Miss Violet Burton at 6, Queen-square, on January 13th, under the auspices of the International Home Circle Federation. There was a large gathering, and the President, Mr. R. A. Bush, presided.

Seldom has it been our good fortune to hear a discourse at once so simple, so elevating, and so true. Spiritualists of many years' standing could learn as much from it as the neophyte, indeed it was a reminder to many of the former how they have allowed familiarity with the processes of communication to dull their realisation of its essence and of the part in it they are called on to perform. Here, for instance, is an injunction uttered by Miss Burton's control:—

Bear in mind that the Circle is a Home Sacrament, and prepare yourselves accordingly. I would have you, before you come together,
Take a bath.
Put on fresh clothes.
Come with a clean heart, bearing no animosity against anyone.

After further directions there followed this impressive statement which deserves to be emblazoned in every séance room:—

I want you to realise that if you conduct your Circles seriously, and on the lines I have put before you, there can be no harm—no evil influences can touch you. It is only when you degrade the Circle that there is any possibility of harm. Never was the truth better exemplified than in connection with Spiritualism—that that which you are in yourself goes out to those with whom you come in contact, and brings its due response.

Following this was the solemn admonition, "I beseech you not to start anything of this kind unless you feel that you can carry it on in a sacramental and hallowed way."

Miss Violet Burton was a singularly impressive figure as, with eyes closed, she stood on the platform voicing the beautiful truths that were communicated to her. She spoke quietly, but in fervent tones, which, at times, thrilled with the intensity of the message she was delivering.

Miss Burton concludes her address in the same hall on Tuesday, January 27th. None should fail to be present who wishes to aid the development of our cause on truly spiritual lines.

L. C.

A "SPIRIT" PICTURE.

"Eve," a fashionable woman's journal, contains in a recent issue a curious reproduction, of interest in the present public discussion on inspired drawings.

The artist's name is not given, but it is stated that her usual work is of the pretty Christmas card variety, but that under inspiration, and when practically in a trance condition, a much more powerful type of picture is obtained. She says, "The technical processes of these (inspired) drawings are simply amazing and make me gasp. Large pieces are 'chipped' out, one only uses pens and penknife, and black and blue ink, and the scraping and rubbing that goes on almost shakes my arm off. The lights in the picture are obtained by the slashes of a penknife on the blue surface, slashes apparently given in the most careless fashion, but producing surprising results."

The artist's title for the picture, given also under control, is, "— views on the modern theatre communicated," mentioning a famous actor for whom she claims psychic tendencies.

The centre of the picture is occupied by a bird-like animal of an unearthly type; the plumage seems to be composed of spires with peacock eyes, and the "bird" is in the position of one darting on its prey, or exercising great vigilance—symbolic of vanity, love of applause, etc. On the right is a cross upon which an expressive figure of the Christ is stretched, the light aforementioned falling on the figure in a remarkable way. On the left is a small doorway, lighted, and out of this looks a small figure, seeking inspiration from the rays or lines of light streaming from the feet of the Christ, but this contact the malignant "bird" with its mundane tendencies endeavours to prevent. Certainly the drawing gives a sense of power, even in the reproduction, and provides an excellent symbolical suggestion to those who feel the triviality of the modern drama and are in sympathy with the attempts of the repertory theatres to speak to man's higher self.

B. MCKENZIE.

*. We insert this as an instance of the extension of interest in the supernormal even in unlikely quarters, but for the part played by supernormal agency in the production we can only take the artist's word.—EDITOR.

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following donations:—Mrs. Anderson, £1; Mrs. Green, £1; Mrs. Black, 5/-.

L.S.A. SOCIAL MEETING.

The large audience at the first meeting in the New Year of the London Spiritualist Alliance, held on January 15th, was a happy augury for the coming session. Mr. Henry Withall, the president, in a few opening remarks, referred to the materialistic tendencies of the age and the necessity for combatting them. "The world to-day," he said, "to a large extent worships materialism, and we must replace this with something better. If we can persuade people that we are spirits here as we shall be hereafter, then there is some chance of effecting a change." He asked all present to take their share of the work by trying to induce their friends to believe in the continuance of life, with all that this belief implied regarding their life now. "If you can get people to believe this," continued Mr. Withall, "I think it is better than obtaining communications from the other side." The president smilingly reminded his hearers that they must not leave all the work to the officials of the society. There was work for each one to do. (Applause.)

Mr. Withall concluded by introducing Count Mijatovitch, who gave an extremely interesting address on the prophecies of Nostradamus—a report of which we hope to include in our next issue.

During the evening Mr. A. Weismann played a beautiful selection from Chopin and Mrs. Winston Weir sang with her accustomed charm four songs: "Elsa's Dream" ("Lohen-grin"); "Music When Soft Voices Die" (W. H. Hadow); Love Song (W. E. Haesche); "The Oath" (Meyer-Helmund).

"RITA" ON SPIRITUALISM.

From the moment of opening "The Truth of Spiritualism," by "Rita" (Mrs. Desmond Humphreys) we breathe a vigorous and bracing atmosphere. "Rita" does not deal in hesitations or uncertainties. Her readers must either agree with her or disagree. She has arrived at certain conclusions, and having done so she wastes no time in beating about the bush, but states them with all the directness and emphasis she can command. The attitude of the Church with regard to the universal interest excited in psychical phenomena comes in for unsparing condemnation. "It judged without seeking evidence, and denounced what it had not troubled to understand, from the pulpit of its own estimate of values." For the Church's teachings generally she has scant respect. They "have been more terrifying than satisfying. Fear has been its weapon of assault, and the penalties of an after existence its chain of bondage."

Religion, as taught on earth, has made "death" a most unpleasant word and the ceremonies and penalties of death a most unpleasing observance. Spiritualism, on the other hand, has glorified and redeemed it. It is for this mission of Spiritualism, the great illumination which it throws on the true nature of death as the gate of entrance to another stage in the soul's infinite progress towards perfection, that "Rita" welcomes it so warmly. For the merely physical side of the phenomena exhibited at materialisation séances she has little use. Indeed such exhibitions repel her. Some of her own most satisfactory experiences appear to have been in connection with automatic writing. She has a very warm appreciation of "Raymond" and of the courage shown by Sir Oliver Lodge (to whom she gratefully dedicates her book) in publishing that noble testimony to the reality of spirit communication. "Rita" makes several kindly references to the London Spiritualist Alliance and to the high tone of the teachings she has heard given at its meetings. She indulges in some thoughtful speculations and reasonings regarding some of the many problems of life. The reincarnation theory, to which she is evidently attracted, also figures in her pages, but not very prominently. It is a pleasure to welcome so sincere a champion of the fundamental fact.

The book is published by T. Werner Laurie at 3/6 net D. R.

LYCEUM CONFERENCE.

A representative gathering from nine London Spiritualistic Lyceums assembled on Sunday last at the Fulham Society on the occasion of the monthly conference of the London Lyceum District Council. There was a good attendance of children and the proceedings went with a happy swing. Mr. John Forsyth proved himself a sympathetic conductor, and all present contributed to the very successful Lyceum session.

At a business meeting held afterwards, at which Mr. Forsyth presided, the Internal Education Scheme of the United District Council was explained and recommended to the delegates. It was decided to hold the A.G.M. at North London on Saturday, February 28th, at 4 p.m., and the Education Scheme Examination on April 17th and 18th. The Treasurer's Report showed a deficit, and a committee was appointed to arrange a social in aid of the Council's funds.

The next conference will be with Peckham Lyceum on Sunday, February 15th.

A. T. CONNOR, Hon. Sec.

LET us work for a new world whose foundations shall be justice, and love be the spirit of its inhabitants.—WILLIAM MORRIS.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—Mr. Percy Beard. February 1st, Mrs. E. A. Cannock.

The London Spiritual Mission, 13, Pembroke Place, W.2.—11, Mr. G. Prior; 6.30, Mr. Ernest Hunt. Wednesday, January 28th, 7.30, Mr. Robert King.

Walthamstow.—342, Hoe-street.—7, Mr. Humphries. Monday, Grove-road, 7.30, Mr. Percy Street.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. Symons. Thursday, 8, Mrs. Brown.

Lewisham.—The Priory, High-street.—6.30, Mr. Percy Street.

Croydon.—96, High-street.—11, Mrs. J. Scholey; 6.30, Mr. G. Prior.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—6.30, address and clairvoyance by Mr. and Mrs. Connor.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, church service; 6.30, Mr. Maskell, and Miss Maskell (soloist).

Peckham.—Lausanne-road.—7, address by Mr. A. C. Scott, clairvoyance by Mrs. Imison. February 1st, Mrs. Podmore.

Woolwich and Plumstead.—1, Villas-road, Plumstead.—3, Lyceum; 7, Mr. H. Boddington. Wednesday, 8, Mr. Maskell. 31st, after service, public circle.

Brighton.—Athenaeum Hall.—11.15 and 7, speaker to be announced; 3, Lyceum. Wednesday, 8, public meeting, Mr. Everett.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—11, Mr. Richard A. Bush; 6.30, Dr. W. J. Vanstone. 28th, Mrs. Mary Gordon; doors closed 7.35 p.m. Healing daily, 10 a.m. to 1 p.m., except Wednesday and Saturday.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30, Mr. J. J. Goodwin; 7, Mrs. Alice Jamrach. Monday, 7.15, and Tuesday, 3, Mrs. Jamrach. Thursday, 7.15, questions and clairvoyance. Forward Movement see special advertisement.

Holloway.—Grove-dale Hall (near Highgate Tube Station).—To-day (Saturday), 7.15, whist drive. Sunday, 11, open circle; 3, Lyceum; 7, Mr. and Mrs. E. J. Pulham. Wednesday, 8, Mrs. M. Crowder. Saturday, grand Lyceum entertainment. February 1st, 11, address on healing by Mr. J. Macbeth Bain; 7, address by Miss Violet Burton.

Spiritualist Services are held in LONDON on Sundays as follows.

	A.M.	P.M.
*Battersea, 45, St. John's Hill, Clapham Junction	11-30	6-30
*Brixton, 143a, Stockwell Park Road		7-9
Camberwell, People's Church, Windsor Road, Denmark Hill	11-0	6-30
Church of Higher Mysticism, 22, Princes Street, Cavendish Square, W.	11-30	6-30
*Clapham, Reform Club, St. Luke's Road	11-0	7-9
Croydon, Harewood Hall, 96, High Street	11-0	6-30
*Ealing, 5a, Uxbridge Road, Ealing Broadway		7-9
Forest Gate, E.L.S.A., Earlham Hall, Earlham Grove		7-9
*Fulham, 12, Lettice Street, Munster Road	11-15	7-9
Hackney, 240a, Amhurst Road		7-0
Harrow, Co-operative Hall, Mason's Avenue, Wealdstone		6-30
*Kingston, Assembly Rooms, Bishop's Hall, Thames Street		6-30
Lewisham, The Priory, 410, High Street		6-30
*Little Ilford, Third Avenue Corner, Church Road		6-30
London Spiritual Mission, 13, Pembroke Place, Bayswater, W.	11-0	6-30
*Manor Park Spiritual Church, Shrewsbury Road	11-0	6-30
Marylebone, Steinway Hall, Lower Seymour-street, W.1.		6-30
*Peckham, Lausanne Hall, Lausanne Road	11-30	7-9
Plastow, Spiritualists' Hall, Braemar Road... ..		6.30
*Plumstead, Perseverance Hall, Villas Road		7-0
Richmond, Castle Assembly Rooms		7-0
*Stratford, Idmiston Road, Forest Lane... ..		7-0
*Tottenham, "The Chestnuts," 684, High Road		7-9
*Upper Holloway, Grove-dale Hall, Grove-dale Road	11-15	7-9
Wimbledon, 4 and 5, Broadway	11-0	6.30
*Lyceum (Spiritualists' Sunday School) at 3 p.m.		

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[a Newspaper.]

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Séance for Clairvoyant Descriptions.

No admission after 3 o'clock.

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AN APPEAL.

OFFER OF NEW PREMISES.

The offer of the thirty-six year lease of a mansion eminently suitable in every respect for the purposes of the Alliance and "Light," has been made to us. The sum of £10,000 is asked for by the Lessee. This amount, with some further assistance, would enable us to move there. If some generous friend or friends would furnish the needed aid the Alliance feels it would be in a position to maintain its activities under the most favourable circumstances. Prompt action will be necessary.

NOTES BY THE WAY.

Two very definite but charming and unobtrusive signs of the new spirit at work in the world to-day met our eyes recently. The first was the concluding paragraph in an article in a recent issue of the "Observer," on "Life Extension," by the Medical correspondent of that journal. Here it is:—

We are more than physico-chemical phenomena. There is a higher and deeper life of which our bodies are the organs, and there are many old persons who demonstrate that youth is a State of the Soul.

The second instance was a pleasant little sketch in the "Star" by H. de Winton, who tells of wandering in a strange town late on a dismal night when all was "dead, wet, dark, awful emptiness." With great difficulty he gained a lodging, and the next morning he walked out into a sunny, cheerful street—a wondrous contrast to the scene at night. "It was good to be alive," and in the train later he told a clergyman of his previous night's experience, and the morning's glorious change. The clergyman "made a peculiar reply." He said, "That's my idea of death."

We recall the criticism of an agnostic writer on a popular Nonconformist preacher many years ago. The preacher accepted everything in the Bible literally, and

was moved to wrath by any attempt to take it other than literally and simply. The agnostic said of him, amongst other things, that his brain had no convolutions. We have learned to know that simple-minded type well, and have been glad to observe that it is dying out. But it did excellent work in its time; its wrong-headedness was accompanied by Anglo-Saxon vigour and strength of will. It held on to old causes until the new were quite ready to take their place, and incidentally it tested the new to the uttermost, which is all to the good. If at the outset Spiritualism had not been taken up by the simple-minded, with little critical judgment, with no skill in subtleties and fine shades of difference, it would have stood little chance of progress. The simple laid hold of its principles, which could stand every test, but ran into all kinds of mistakes on smaller questions and fought for their errors as well as their truths. We observed, for instance, that many of them appeared to think that spirits were quite a separate order of beings from the human race. Only the more advanced were able to see that a spirit is very much a man, and a man very much a spirit, and that the whole question comes within the range of *natural* evolution. Most, perhaps all, Spiritualists nowadays have arrived at this stage. But there is always a "beyond" to every position, except the position of old-fashioned theology, which regards itself as holding the final truth, the ultimate revelation, and may be left to its own devices. Beyond the ideas of popular Spiritualism are many deep questions as to the nature of consciousness and intelligence, which we are now beginning to think out.

* * * *

The opponents of our New Revelation are the most flagrant examples we know of inability to think with fineness or precision. We have in LIGHT many times exposed the crudity and blundering incapacity of some of the alleged reasoning put forward against us. We see carefully tested evidential phenomena dismissed with explanations so absurd that it would suggest that the experimenters had not the intelligence of the domestic cat. An eminent writer testifies that at a direct voice séance he conversed with a departed friend. The critic (who was not at the séance) says that the witness was self-hypnotised. But at the séance were several other persons of intelligence, who all heard the conversation, and, moreover, carried on conversations with their own unseen friends, thus reducing the criticism to bosh. Every argument and objection is thus answered again and again and the critic is often reduced to the rather dull expedient of ignoring the replies and repeating his exploded arguments until even the most gullible member of the public grows suspicious, and begins to wonder whether his instructors are not practising upon his credulity and dulness—just as though he were a mere Spiritualist! Besides, now and again he is bound to meet with Spiritualists and find that they are very often quite sensible and capable people. So he begins to wonder, and perhaps even becomes indignant. It is not merely a question of fair play; his teachers have been trying to make a fool of him, and that is unpardonable. If it is a mistake to under-rate the intelligence of your opposition (and our opponents have made that mistake all through the piece), it is also a blunder to over-rate the capacity of the public for being humbugged. Even the biggest fools in it have a little common-sense somewhere.

NOSTRADAMUS.

ADDRESS BY COUNT MIJATOVICH.

We give below a report of the striking address delivered before the London Spiritualist Alliance, on the 15th inst., by Count Chedo Mijatovich, on "Nostradamus and the Great Problem he Brings Before Us."

The Count began by congratulating the Alliance on the great share it had taken in establishing the glorious truth of the continuance of life after the death of the physical body. At the same time he pointed out that there were in the sphere of psychic and occult phenomena other interesting and even important questions, some of which were concerned not with the after-life, but with our present physical stage of existence. He proceeded:—

Suppose it were possible to prove that the events in the lives of individuals and of nations could be foreseen and foretold, would that fact not immediately bring before us the logical question: Is there not then a living force, a destiny, influencing our lives here? And if there is a destiny, what about the theory of human freewill and self-determination? The practical importance of such questions is self-evident.

I think the time has arrived when psychic students should undertake the examination, with scientific precautions and exactitude, of the great question—pregnant with tremendous possibilities—Are some men and women gifted with the power to foresee, foretell, and describe coming events in the near or distant future?

The old Babylonians, Egyptians, Jews, Greeks, and Romans, all believed in this gift of foresight, and I will take the liberty to lay before you a few facts which led me to the conclusion that such a gift has been manifested in more recent times, and is indeed still in existence.

On May 29th, 1868, a common Serbian peasant, by name Matha, living in the small village of Kremna (in the south-western part of Serbia) came running from his village to the neighbouring district town, Oojitse, and rushing through the principal streets, shouted: "O brethren, help! They are murdering our Prince!" The police, thinking the man either drunk or mad, arrested him. But two or three hours later an official telegram arrived from Belgrade announcing the assassination of the reigning Prince, Michael Obrenovitch. The police, suspecting Matha to have been in contact with the conspirators, asked him to explain how he knew that the Prince was being assassinated? Matha answered that he suffered from a peculiar disease, which made him have visions of coming events. He was next asked whether he could describe some of the coming events in Serbia. In reply, he dictated to a secretary, in the presence of the Prefect and the President of the District Court of Justice, a number of his visions of events, which actually happened in the following forty years of Serbia's history. The official minutes of his prophecies are kept in the archives of the Serbian Home Office in Belgrade. The last vision on those minutes is as follows:—

"The pretender to the throne, Prince Peter Karageorgevich, will become the King of Serbia. During his reign I see the foreign armies invade Serbia and occupy it for some time, during which the people will suffer so terribly that passing along a churchyard men will exclaim: 'Happy you are who are dead and do not suffer what we are now suffering!' But after some time a man will appear on a white horse and, gathering the people around him, will drive away the foreign soldiers from our country, and unite all the Serbian people into one state, whereupon the people, enjoying peace and prosperity, will exclaim, when passing a churchyard: 'What a pity you are dead and cannot enjoy with us our present happiness!'"

Here we have the fact that a simple Serbian peasant foresaw events which really happened in our own time, fifty years after he described them! Even the detail of the white horse was confirmed by the fact that Marshal Mishich, the Commander-in-Chief of the Serbian army, rode a white horse during the campaign.

In 1903, when Mrs. Julia Burchell, of Bradford, saw in a vision, with all the minute details, the assassination of King Alexander and Queen Draga, which took place three months later, there was some discussion in the Press as to whether such provisions were really possible. The Secretary of the Society for Psychical Research asked me if I knew of any similar provisions concerning future events. I wrote then (in June or July, 1903) the vision of Matha of the invasion of Serbia by foreign armies, and my sealed letter is still pigeon-holed by the Society, waiting for my authorisation to open it.

I pass on to a spirit communication made to Miss Savich, a lady belonging to the best society of Belgrade. I was informed in 1913, that a spirit friend of Miss Savich communicated to her that it was decided "there"—I suppose in the spirit world—that a great war should take place with much bloodshed and terrible suffering for our Serbian people. The confirmation came by the declaration of war in 1914, and great suffering endured by the Serbian people during the occupation of their country by Austro-Hungarian, German, and Bulgarian armies.

My friend Mrs. Burchell wrote to me soon after the declaration of war, that my people would have to pass through many trials and sufferings, but everything would finish well, and Serbia would come out considerably enlarged. During the war she wrote to me repeatedly not to be depressed, as victory would ultimately crown the efforts of the Allies.

And her prevision of coming events proved to be quite correct.

I dare say that some, at least, of my hearers could tell of similar experiences. But our testimonies—although absolutely true—might lack sufficient authority.

But such an authority could not be denied to Dr. Michael Nostradamus, a famous doctor of medicine in the first half of the sixteenth century, and physician to the Royal Court of France. A Jew by race and French by nationality, he was a scientific man *par excellence*, a good and religious man, and a fervent Roman Catholic.

He wrote down his visions of the principal coming events in the history of Europe, and published them at Lyons in 1555. Since then his book has been reprinted in numerous editions, and explained by the still more numerous commentators in all European languages. If there were no other proofs that there is such a gift as clairvoyance, the books of Michael Nostradamus, published and mentioned in the middle of the sixteenth century, would be a convincing proof of the existence of such a power.

Three hundred and seventy years ago he saw and described events which are happening to-day, setting them out in some cases with astonishingly minute details. To give only one example. In one of his prophetic stanzas, he said:

"I see a Royal Prince driving in a carriage,

I see the horses startled by something, and rushing forward,

The Prince wishes to spring out of the carriage,
But one of his spurs catches by the iron of the footstep.
He falls to the ground, and is killed."

That actually happened, and in all those details, to the Duc de Bordeaux, the heir of King Philippe of France, in 1846!

I am quoting the meaning of his lines, and not his lines verbatim.

He foretold that the French Revolution would start in the year 1789, that the French King and Queen would be executed, that a new Calendar would be started in 1792, that the persecution of the Church by the Revolution would last "Onze ans et quelque peu moins," and it did really last eleven years less three days!

He predicted the appearance and the career of Napoleon the First, whom he generally calls "le grand Empereur."

He predicted that France would conquer Algiers, and said that the name of the French King who would accomplish that result would be "Philippe." The conquest of Algiers was completed under King Philippe of Orleans. He also predicted the career of Napoleon III. and the capitulation of the French army at Sedan.

As to his visions about the great European War just ended, the account of them is simply amazing!

He spoke of its cruelty and terror. He said it would be carried on, not only by land, but in the sea and in the air—meaning, no doubt, the submarines and aeroplanes.

The aeroplane especially puzzled him. He says he sees what resembles a flock of ravens high in the air, and throwing fire from the sky on the cities and on the soldiers below! He saw the chaos in Russia and said that her western frontier would be pushed to the east.

Not less remarkable is what he said of the King of Bulgaria. He gives his name and calls him "fairhaired Ferdinand," sees that he will disregard his family connection with France, and for the sake of Macedonia will go to war with Greece and Serbia, but just when he will need more clear-sightedness than ever he will take a wrong route, and will perish.

He saw and declared in 1555 that Palestine and Syria would be liberated, that the Turkish Empire would perish, that Austria would be reduced to her original lands, that Hungary would become independent, and that free and independent Bohemia, Poland, enlarged Roumania, would be friends with Great Britain, and that a new and great Slav State would be formed, stretching from Switzerland to the Danube. He evidently saw the formation of the Jugoslavia.

All these things are happening to-day before our eyes, and all were seen, and descriptions of them published, in 1555, by a doctor and man of science, possessing the gift of clairvoyance!

And yet the principal newspaper of Great Britain, "The Times," doubts that any men and women can be gifted with the power or faculty of prevision.

For me that fact has been long ago established, and it is absolutely confirmed by my studies of the prophecies of Nostradamus.

The applause which accompanied the passing of the usual vote of thanks testified to the great interest excited by Count Mijatovich's able address.

A LITTLE dust—a little rain—
Enough; the passionate pip
Fashions a pear tree. It is plain
She hath God's partnership.
—RICHARD OAKHAM.

A PLEA FOR A RATIONAL SYNTHESIS.

By STANLEY DE BRATH.

(Continued from page 26.)

II.

Dr. Geley then passes on to the supernormal faculties in Man. Those which, though essentially supernormal, are normal in their operation are considered first:—

1. The occult process (crypto-psychism) by which, in sleep or rest, ideas emerge from subconsciousness into consciousness.
2. The subconscious memory which can be evoked in hypnotism or emotionally, and seems to hold a complete record of all the events of a lifetime. (Cryptomnesia).
3. The results of artistic genius, which, working subconsciously, profoundly modifies or entirely changes, the original conscious design.

He then considers the faculties which are supernormal both as to origin and operation:—

1. Multiple personalities, especially those cases in which the secondary personality is larger than the normal one;
2. Healing, in which the dynamo-psychism is directed entirely to the repair of the organism;
3. Hypnosis, in which the centre of consciousness is transferred from the conscious, and an alien direction is substituted for the normal central mental direction;
4. Telepathy, by which apparitions (visual, auditory or premonitory), e.g. of the dying or recently dead, are manifest to persons at a distance;
5. Various forms of automatism and trance;
6. Lucidity, or prophecy, giving instances of recent verified and authenticated prophecies relating to the war;
7. Mediumship properly so called, e.g., such as materialisation phenomena.

He puts on one side, as foreign to his method, all theological, metaphysical and spiritist concepts; not denying any, but confining himself to verifiable facts, and deduces that all these have one essential in common—they are emergences of the Subconscious into Consciousness. It is Consciousness which is the common factor in all evolutionary forms. Consciousness appears low down in the scale as a mere response to chemical reactions or affinities, it develops into the animal instincts, and attains what seems to us its height in mankind. The end and purpose of Evolution, as far as we are concerned, is the development of higher degrees of consciousness—those of an ethical nature—in which Humanity as a whole is very markedly deficient.

The present increase in abnormal phenomena is to be referred to the growing consciousness of mankind, and our business is to enlarge and clarify our concepts—to study and increase our knowledge instead of dogmatising on data necessarily imperfect and transitional.

He shows that the classical theories of so-called psychology are not worthy of the name of theory, because they do not cover the facts. The physiological theories of dissociation of personality do not account for the secondary or tertiary personality being often much greater in capacity, power, will, and originality than the normal personality, the supposed part being much more than the original (supposed) whole; and he heaps deserved scorn on the theories that all genius is morbid and neurotic (Max Nordau and Lombroso).

Any theory to be worthy of the name must cover the whole ground, as the Newtonian theory of gravitation covers the planetary movements; as Grove's theory of the Correlation of the Physical Forces covers the relations of Electricity, Heat, and Work, and shows all the forms of physical Energy as interconvertible in fixed mathematical quantities. So a valid psychology must explain, not one or two small groups of the simpler phenomena, but must give at least a clue to the most complex.

III.

Dr. Geley's conclusion is in line with the witty definition of modern psychology as "the science of the soul, with the soul itself left out." He restores the soul to psychology. He calls it the Subconscious Self. He shows that the Subconscious and the supernormal are the very essence of the matter:—

"The subconscious appears the very essence of the individual psychology. That which is most important in the individual psychism is subconscious. The foundation of the Self, its characteristics, are subconscious. All the innate capacities are subconscious; likewise, its higher faculties, intuition, talents, genius, artistic and creative inspiration. These faculties are cryptoid in their origin, cryptoid in their manifestations, the greater part of which escape from the control of the will, and from the normal and regular direction of the living being, and show their existence only by bringing to light intermittent and apparently spontaneous phenomena. This subconscious psychic activity, powerful in itself, is reinforced by a still more potent and infallible memory, which leaves the feeble and limited conscious memory far behind. In a word, everything happens as though the conscious were but a part, and that the smaller part, of the Self; a part, moreover, entirely conditioned by the more important part

which remains cryptoid in the ordinary circumstances of normal life."

No cerebral localisations are possible for the powers of the subconscious Self. Indeed, recent surgical operations on the brain, by which large portions have been incised without notably impairing the patient's mental faculties, have shown that the localisations, which may well be the normal mechanism of mental action, are nevertheless not essential to it. There is, in fact, no parallelism between the subconscious and the sensorial nerve-centres of ordinary mental action. Much less, therefore, can this be the case for supernormal action—telepathy, telekinesis, lucidity and mediumship. The powers of the subconscious Self reveal sensorial impressions without the aid of the senses, motor powers without muscular effort, materialisations in which the ideoplastic material has more self-activity the further it is separated from the medium; and, generally, supernormal effects, instead of being due to the activity of the nerve-centres, are inversely proportional to that activity. It is in abeyance of the normal action of the cerebral neurons that the subconscious emerges into action.

It is therefore certain that the organism, far from being the source of the Idea is, on the contrary, conditioned by it.

The goal of evolution is the development of the Subconscious; Dr. Geley, while disclaiming all theological intentions, establishes on scientific grounds alone the high probability that this subconscious Self, superior to and conditioning the material body, is not destined to perish with it.

Let us now consider the Immanent Idea.

As it extends to all life without exception, the same Immanence forms the cells, differentiates them into all that form root, leaf, and calyx, in the lilies of the field, as in the human body. Wherever there is living matter there is the Directive Power.

We cannot here follow this out in Dr. Geley's applications to general Evolution; suffice it to say that he shows the Directive Idea as immeasurably greater than the individual or the race, inasmuch as it presides not only over the formation of the organism and its maintenance by the physiological functions of normal life, but also over the spiritual development of the individual and over the general trend of cosmic evolution.

Thus far Dr. Geley.

(To be continued.)

A WOMAN WITH A MESSAGE.

Miss Maud MacCarthy's lectures (she herself modestly describes them as Talks, and they have a delightfully intimate note) should not be missed by those who can appreciate the portrayal of Nature's (and our own) finer forces, by one who knows something of them at first hand.

This world-famous violinist seems destined to make a reputation in a new field of high endeavour. She is a woman with a message, a woman with a strangely magnetic personality, and with a voice of great charm. To hear her is to be uplifted—to practise the teachings she enunciates is to live aright—to be in tune with the infinite.

In the artistic surroundings of a large studio in Lansdowne-road, Holland Park, on Sunday evening last, with a glowing fire in the big, open fireplace, Miss MacCarthy gave the third talk of her present series. It was entitled, "The Discipline of Renewal." Her discourse was characterised by a lofty simplicity—all great truths are simple—and it was interspersed by flashes of personal illustration. For instance, when speaking of the revelations vouchsafed to her and her group by her Teachers in the Beyond, she said she had been described by her friends as being exceedingly fortunate. On the contrary, she observed, the results were only achieved by a definite and rigorous ordering of her life calculated to make her receptive to these voices from the higher spheres.

While dealing with transcendental things the speaker is at the same time eminently practical. "Some think," she said, "because we are dealing with the discipline of life rather than with phenomena, that we are in a more spiritual sphere. But I do not feel it is altogether so. It seems to me that phenomena can be spiritual; in fact, everything is spiritual if we approach it in a dedicated spirit." This is an excellent discrimination. Again, when defining what she termed "Right Activity—mental, moral and physical," Miss MacCarthy asked her hearers to dismiss from their minds the idea that activity was merely being busy or fussy. "Intense activity," she pointed out, "often appears to be quiescence."

Miss MacCarthy's lectures are as distinctive as they are attractive. She is giving a unique blending of teaching regarding what, in want of more appropriate terms, we may call Higher Thought and Spiritual Development.

Next Sunday evening, at eight o'clock, at No. 1, Lansdowne House (opposite the Holland Park Tube), Miss MacCarthy speaks on "The Discipline of Power."

L. C.

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THE VIEWS OF TWO CRITICS.

A certain headmaster of a great public school tells us that he received by the same post two letters from fathers, one of whom complained that the Easter holiday was too long, and the other that it was too short. He sent each correspondent's letter to the other, remarking that he took the mean to be correct.

We print to-day two dicta on Spiritualism which might almost be used in the same way. One is a temperate complaint that the spirit communications do not tell us enough about the "many fundamental questions which the living are unable to answer." "God, the soul, and immortality (by which, apparently, survival is meant) are still in doubt," and if survival could be proved . . . "it would change the whole outlook of the human race." Well, our position is that it has been proved, and when the knowledge is general, it will change the outlook.

The other is part of a sermon preached at Wimbledon College and reported in "The Tablet" of the 17th inst. It is against our custom to enter on any kind of polemic, but on the question of fact raised by the statement that "the physical phenomena are hedged round with too much fraud to be of any worth from a scientific point of view," we may remark that this statement is at issue with facts. To take the latest three experimenters only—Dr. Crawford, Dr. Schrenck-Notzing, and Dr. Geley—no one has dared to challenge the data given by them. If the rev. gentleman does not know these, he ought not to pronounce without a knowledge of the facts; if he does know them, his opinion is mere opinion, and neither science nor the public takes much notice of clerical signboards, as Sir Oliver Lodge said recently.

The Rev. F. Chichester, S.J., charges on spirit communications that they go too far and cast discredit on Church dogmas; Mr. Fussell complains that they do not go far enough—that they leave God, the soul and survival still in doubt.

It is extremely difficult to answer the complaint regarding the Deity, because we find that "God" always means the idea which the speaker attaches to the word. As Voltaire said, If God made man in His own image, man has often done the like by Him. But in Stainton Moses' "Spirit Teachings" there are long passages bearing testimony to the love and reverence the communicators bear to the Supreme. Here is another answer: "No one has seen God, nor could he, but He is Life, Love, and Spirit, as revealed by all Being. God's love is the essence of all things; no words can be found to express it, but it surrounds us here and we draw thence our strength and patience. Once realise it and you can never again despair." This may be accepted or not, but it is so stated.

To the question of the existence of the soul as a real being the whole of the Spiritualist phenomena is the reply—they are the work of soul, whether incarnate or discarnate. Mr. Fussell apparently accepts telepathy; does he seriously think that this is a function of body produced by adaptation to environment or natural selection? Survival has been proved to thousands by personal experience that none can shake. It is reinforced by photographic portraits taken under the strictest test conditions. The array of names of scientific men of the highest standing who have studied the facts (and no others count for anything) and have come to the conclusion that survival is proved, is already a long one; and really it is not possible to condense into a few sentences the mass of evidence which forty years of Spiritualist experiences of all kinds have put before the world.

In truth, there is evidence in plenty for those who will take the trouble to seek it and do not want to be spoon-fed.

But the question of trivialities is quite easy to answer. Most of those who attend séances do so because they hope to be put into touch with some deceased friend or relative. They are at one end of a telephone, and a defective one at that. The only evidence they can get is by the recall of incidents known to the sitter or by some fact which can afterwards be verified by him. As practically all life is made up of trivialities it is only by recalling little incidents that valid evidence is given. Both the tests mentioned above have been, and are being, given for purposes of recognition.

As to other trivialities, they are part of the evidence that minds go unchanged from this side to the Beyond. If they were trivial here they will be so there, for a while at all events. But to those who are not seeking for tests, and are well aware that survival is a fact, "the spirits" do give a very great deal more. In such books as "Spirit Teachings" or "Letters from the Other Side" (to quote two only out of many) there is a vast deal that no one can tax with triviality. It is curious how objectors who obviously have the most limited acquaintance with the facts state confidently that nothing but trivialities exist, when there is a whole library to prove the contrary. As for the theory of which our correspondent speaks, he apparently rules out the fact that if we take the word of those who communicate at widely different times and places and are all in agreement, we do know how they communicate with each other. They tell us that it is by direct radiation of thought; in fact, by what we know as "telepathy."

This process projects, not words, but ideas. If we cannot receive their higher ideas (when they are higher) the fault is in the receiver. There is no real ground for more complicated guesses. Telepathy, as we know it, is the imperfect exercise of what in the Beyond is normal faculty. At least that is what they say; and if we admit communication to be a fact at all, that is a point on which they are competent to give what may be called legal evidence.

If we are prepared to maintain that there are no faculties in man but those developed by adaptation to environment and natural selection, we must, of course, to be consistent, deny the supernormal altogether, where it cannot be accounted for as morbidity. This the materialistic scientists habitually and consistently do. But to admit telepathy is tantamount to admitting soul, for telepathy cannot be a function of organic evolution as ordinarily understood.

The Catholic disputants now very subtly draw a distinction between "Spiritualism" and psychic research. This will not hold. The facts of Spiritualism, and these only, gave the grounds for psychic research; and none would ever have been attempted but for those facts. There is no "doctrine" which can be fastened on Spiritualism except the fundamental inference from facts that spirits can and do communicate with the living. As to whether they are good or bad they are known by their fruits. As to who they are, they are known by the evidence.

As for the bogey of "danger" to ill-balanced minds, religious insanity was known long before modern Spiritualism; it is diminishing, not increasing. We may surmise that much of the disturbance of mind which perhaps comes under priestly notice may be due to the conflict between sacerdotal authority and what penitents know to be true.

L.S.A. MEETINGS.—"Beyond the Gates of Death" was the title of a powerful address by Mr. P. R. Street given in the hall attached to the offices of the Alliance on the evening of January 22nd. We hope to publish a report in our next week's issue. For Thursday evening next, February 5th, we are promised a visit from the author of "So Saith the Spirit" (well known to our readers under the pen-name of "A King's Counsel"). He is to discourse on the subject of "Dogmatism on Spirit Intercourse." Those who heard him speak at the social gathering in March of last year will recall the keen analytical skill with which he then dissected some of the arguments of our critics, and will anticipate a treat.

FROM THE LIGHTHOUSE WINDOW.

The office of LIGHT is now connected with the telephone. Our number is Museum 5106. This event is in keeping with the growth of Spiritualism and the way it is extending to all sections of the community.

As an historical record we desire to state that the "Weekly Dispatch" on Sundays, January 18th and 25th, appeared with whole page preliminary announcements (in large type, with photos) of the coming publication by that journal of the automatic scripts obtained by the Rev. G. Vale Owen. Such an event deserves to be placed on record. Incidentally, we may add that the "Weekly Dispatch" states that Mr. Vale Owen has refused to accept any money for the manuscripts.

Every reader of LIGHT should make it a point of duty to secure one or more copies of to-morrow's (Sunday, February 1st) "Weekly Dispatch" and post copies to friends abroad. As there will be an enormous demand for the paper it would be well to order it in advance.

We understand that Messrs. Kegan Paul are about to issue a new review, the "Psychical Research Quarterly," taking up the subject from the scientific side.

Another, which is to appear in America, marks the increasing interest taken in this subject. The new publication is "The Psychical Review," the editor being Mr. Hereward Carrington, Ph.D., whose books on psychical research are well known. It is published by Messrs. Dodd, Mead and Co., 4th Avenue, 30th Street, New York. Mr. Carrington's accomplishments as a conjurer have made him an acute observer and specially able to conduct test investigations.

So many people failed to gain admission to Mr. Horace Leaf's recent lecture at Blackpool that he has arranged to repeat it on February 4th.

Mr. Leaf writes that Sir A. Conan Doyle's meeting at Preston on January 22nd was a huge success. About two thousand people were present and the enthusiasm was pronounced.

A well-known correspondent writes: "I should like to endorse my friend Mr. Leaf's remarks on foreseeing the future. Like him, I can speak with the authority of a medium as well as from over twenty years of unbroken contact with psychics and occultists. May I be allowed to state one instance that no amount of telepathy or mundane knowledge can account for? In February, 1906, a daughter-in-law of Sir Edwin Arnold's (whom he always called the Witch of Endor!) told us that our son would have a successful career under Government in a pale blue uniform that belonged to neither the Army nor the Navy. We laughingly remarked that nothing but the diplomatic service remained, which was far beyond our purse. Early in 1918 the boy was transferred from the guns to the R.A.F., and before he was demobilised in October, 1919, he was given the Distinguished Flying Cross as well as a high Russian honour. The strange part is that he never wore the pale blue uniform of his corps—he contented himself with adapting his gunner's kit after the prescribed fashion."

This is an interesting sidelight on foreknowledge, or the faculty which is now termed "lucidity." The seer seems to perceive pictures (whether with or without such natural aids as a crystal) and these are translated by him into speech. Probably nearly all "revelations" of the kind the Apocalypse included are perceived in this cinematographic way. The Sonnet predictions, given in 1868, minutely investigated by the "Annales des Sciences Psychiques," were of this form—the seer described the events of the war of 1870, the siege of Paris, the Commune, and the war of 1914, beginning with disaster and ending in victory, as events which he was actually seeing.

"Dagonet," in the "Referee," discussing Miss Stoddart's book, "The Case Against Spiritualism," says, "To argue that Spiritualism is opposed to Christianity is not the strongest argument against it as a creed. It does not appeal to Jews or Mohammedans or Buddhists. The great argument against Spiritualism is not that it is opposed to Christianity, but to common sense."

Our contemporary is going a little outside its province or it would not speak of Spiritualism as a creed. It is a body of supernatural facts. As to opposition to common sense, when George Stephenson said to the Parliamentary Committee that a speed of 30 miles an hour might be reached, the examining barrister considered this statement so opposed to common sense that he said he would ask no further questions of such a witness.

Miss Lilian Whiting writes from Boston (U.S.A.) in praise of a new American book, "The Future Life in the Light of Modern Inquiry," by the Rev. Samuel McComb, D.D. (Dodd, Mead and Coy). We hope ere long to have an opportunity to review this book.

Miss Lilian Whiting says: "In his chapter on 'Evidences of Research' Dr. McComb devotes many pages to conditions of experiments with the psychic whom Dr. Hyslop calls 'Mrs. Chenoweth,' but whose real name is Minnie M. Soule. Mrs. Soule is one of the few remarkable psychics of the world. Her work attracts wide attention, and her 'waiting list' of applicants for a 'sitting' is always filled for two months in advance. Many persons cross the continent to secure a series of sittings with Mrs. Soule."

In an interesting article entitled "The Devas in Modern Life," by L. E. Girard, in the January number of "The Theosophist," the writer, after prefacing his remarks with the statement that "people who even profess a belief in devas (fairies) in these modern times are looked upon as mad," goes on to say, "It is never too early, however, to repeat facts in the face of ignorance. Such repetitions serve to irritate the ignorant and, finally, to make them think. And there are, indeed, few things so irritating to the man of modern so-called scientific mind as to continue to assure him that you know something he doesn't know, and to refuse (or claim yourself unable) to demonstrate your facts for his benefit in the manner he demands. He does not realise, in spite of all his supposed education, that his denial of your fact throws on him the burden of the proof of a negative, a thing most difficult—even in mathematics, where, for instance, the squaring of the circle has been proved impossible, but only, I gather, in Euclidean space. And as for proving that no deva exists, the thing is absurd on the face of it."

After this quaint exposition of a method of dealing with an opponent the writer continues, "To prove their existence is comparatively easy by means of ordinary evidential procedure. But the laboratory or field demonstration is what the modern materialist wants. He wants a fairy pinned to a board, or put up in alcohol in a bottle, or hunted down with dogs and guns. He does not realise what a nonsensical request that is. If he did he might be content to say, 'I don't know, and I doubt very much whether anybody knows.' And then there might be some hope of demonstrating to him the thing his open mind might enable him to see." We all know the type of mind that wants "a fairy pinned to a board."

The transition of the President of the Marylebone Spiritualist Association has been followed at a very short interval by the passing of the society's treasurer, Mr. E. Haviland, which took place on January 22nd at Southsea. Mr. Haviland had been an enthusiastic Spiritualist for nearly forty years, during which period he gained a very wide experience of the subject, being specially interested in its scientific aspect. His peaceful transition was a release after months of physical suffering.

Sir Oliver Lodge opened his American lecturing tour last week by an address in the Carnegie Hall, New York, on "The Reality of the Unseen." Telegraphic reports state that he received a great ovation from a large audience.

J. D. B., in the "Westminster Gazette," reviewing a group of books dealing with psychic problems, says of one of them, "We reach a fundamental objection to Buddhism in its refusal to offer material proof of its claim to esoteric knowledge."

A correspondent from Durban writes, "Some fifteen years since I purchased 'Spirit Identity,' by the Rev. Stainton Moses and am re-reading it. I wonder why so many books are written on Spiritualism for there is here written enough to convince anyone who accepts evidence at all of the solid facts which are its basis. I would strongly advise anyone who is interested in the subject (whether a Spiritualist or not) to get the book and inwardly digest it." We entirely agree. Some of these well-considered works of the past are worth far more both in the evidence they offer and in the conclusions they reach, than the hasty productions which abound in reckless statements and guesses at solutions.

Meetings next week:—

Sunday.—Miss Maud MacCarthy, No. 1, Lansdowne House, Holland Park, 8 p.m.

Tuesday.—Miss Violet Ortnier, L.S.A., 3 p.m. Mr. Ernest Hunt, Stead Bureau, 7 p.m.

Wednesday.—Professor A. Erskine, Delphic Club, 5 p.m.

Thursday.—Author of "So Saith the Spirit," L.S.A., 7.30 p.m. Miss McCreadie, Stead Bureau, 3.30 p.m.

Friday.—Mrs. Wallis, L.S.A., 4 p.m.

THE PROBLEM OF EVIDENTIAL VALUES.

THE WORK OF THE S.P.R.

BY THE REV. G. VALE OWEN.

In his excellent book, "Spiritualism: Its History, Phenomena and Doctrine," Mr. J. Arthur Hill answers the question, "What is the difference between a Spiritualist and a psychical researcher?" The answer, epitomised, runs thus:—

"The Spiritualist, once convinced, tends to accept things afterwards very much at their face value. All trance controls, for example, seem to be accepted as from spirits, no determined attempt is made to test them. And the same with normal clairvoyance. Similarly with planchette-writing and the like.

"The psychical researcher is of a more enquiring turn of mind. He is nothing if not critical. He wants proof. Some evidence of identity is required."

Mr. Hill has evidently found the same difficulty as myself in distinguishing between these two worthy ingredients of a great cause. And I must frankly confess that he has done the job better than I have ever been able to do it. I am not going to criticise his description. It would be neither fair nor wise to do so unless I had something better to put in its place. And I have not. I accept his wording, and here merely wish to consider which of the two methods up to date has given the better results. I can do this, I feel, the more impartially inasmuch as I am neither a Spiritualist nor a psychic researcher, if the above be a correct delineation of their respective attitude of mind. I would rather describe myself as a blend of both.

The members of the Society for Psychical Research have been accused of slowness of movement and a certain lack of sympathy with those who hold the emotions to be by no means a negligible factor in appraising supernormal phenomena. But it may be well to keep in mind a fact which is implicit in Mr. Hill's wording. It is a common enough fact. Variety is desired by the human mind.

The methods adopted by the S.P.R. may be excessively deliberate and consequently slow as viewed by the convinced Spiritualist. And they may not be so convincing to many as the more realistic, emotional methods, but they do appeal to a large majority of the thinking public.

I think it is not too much to say that the intense Spiritualistic wave which is sweeping across our island at the present time has been enormously helped by the fact that the phenomena reported in the Press are known to be, to a certain modified extent, supported by the patient investigations of the S.P.R.

On the other hand, however, it may seem to some of us that the members of this same S.P.R. have been excessively cautious in admitting into their evidence factors which accepted science would deem unscientific. Sir A. Conan Doyle touched the spot in one of his speeches. He had spoken with his own son. How did he know it was his son? In his answer he swept all so-called scientific data aside and went to the real heart of the matter. In effect he replied by asking his querists what kind of a father they took him to be. Did they think a bereaved father was in the mood to have a fake son imposed upon him at a séance? He put it in better phrase than that. But that is just the sense of his reply, as it struck me. And when I took into account the whole personality of the man, his high integrity and love of truth, his acute analytical intellect and the calm discrimination displayed in his histories of two big wars, I felt inclined to accept his testimony as to his son's identity. Have the members of the S.P.R. in the past given quite enough weight to this personal element?

This is not only a science. It is psychical science. I have made my own investigations. I am making them now as opportunity offers. But I go my own way, quite a free-lance. A friend called in the other night. As we all sat talking together she quietly fell into trance. No less than twelve persons came and spoke through her. Ten of these had been before in the same way. Some were relatives, others were friends who had made our acquaintance after passing over. Some of these we have known for eight or ten years. They have come to us by means of trance, automatic writing, impressional writing, clairvoyance, and in other ways. The psychic friends through whose mediumship they have held intercourse with us have been, in almost all cases, oblivious to the fact that these spirit people have been in contact with us through the others. And yet in every case the identity of these spirit-communicators is quite distinct and self-personal. They come to us and are welcomed by us as real friends. The evidence of their reality is quite complete and satisfactory. We are sure we shall one day meet them in the Better Land and there talk over the times when our friendship began here below.

But I would not venture to submit this evidence to the S.P.R. It would burst through their rules and upset their methods, and meet with summary rejection. For there is in this matter a personal element which ordinary scientific laws cannot contain. To this extent these laws hamper investigation.

If it be said that the object of a scientific society is to establish its findings on the only assured basis hitherto known, i.e., the scientific basis, then it would be legitimate to put the matter in some such way as this: The object of any science is to search out the truth of the matter under consideration. But here is a body of fact which eludes your methods. To that degree your methods fail in their object. I do not urge that these methods be changed or enlarged. What I do assert is that, conducted by level-headed people, other more elastic methods do yield a richer result. And while the more rigid procedure is useful and its findings more acceptable to the dispassionate section of the public, to the bereaved, as also to those who aspire to know what truth and virtue are with those who live in the light of eternity beyond the veil of the flesh, the calm conclusions of the scientist do not suffice.

A ROMAN CATHOLIC VIEW.

"The Tablet" of January 17th prints a report of an address given in Wimbledon College on "Spiritualism," by the Rev. F. Chichester, S.J. Spiritualists, the rev. preacher is reported as saying, often put forward that Spiritualism is the antithesis to Materialism; and if, as a doctrine, it were this alone Catholics would have no quarrel with it,

"yet from the way in which they described spirit life, their conception of it was a very degraded one as compared with the Catholic; the level of the 'spirit' life as far as we could know of it and its so-called communications appeared lower than the average human earthly level. The general impression one gathered, after a perusal of reports of Spiritualistic séances, was that the spirits were a mixture of ignorance, cunning, childish frivolity, childish pride, or else, if they attempted to rise to higher thoughts, fell into appalling platitudes. Just as Spiritualism did not mean simply the 'spirituality' of the soul, so it did not mean the investigation of psychic phenomena. Some scientists had, indeed, investigated the evidence from this point of view, as well as from the physical, but they represented a very small minority, and of these several had accepted—more or less completely—the Spiritualistic doctrine. But the séances of the Spiritualists had a very different purport, and were intended to buttress a very different claim. If reason be needed for substituting 'spiritism,' 'spiritist,' or better, for coining a new term for this mixture of fraud, morbidity, and devilry now ruining so many people morally and physically, it may be found in Sir Arthur Conan Doyle's confusion of thought.

Father Chichester then considered the evidence offered by Spiritualists in support of their assertions (1) that at their séances communication was set up with definite dead; (2) that the spirits gave information about the next world which supplanted all other revelations. In regard to the first point, he said it was shown that the physical phenomena were hedged around with too much fraud to be of any worth from a scientific point of view.

"Father Chichester also touched upon the dangers to mediums and sitters. They were natural, he declared, and preternatural, physical, moral and mental. In the long run religion was always attacked in favour of some merely human doctrine."

*• A different Roman Catholic view from the above was given in our issue of January 24th (p. 30). We believe that in the Order of the Latin Rite for the Consecration of Bishops the candidate is required to profess his sincere belief that at the Last Day all men shall rise again "with the same flesh that they now wear." Spiritualism says that the soul survives and the body decays. There certainly is an opposition here.

Such denunciations as that of the Rev. F. Chichester, S.J., recoil on their authors in the long run. Growing minds cannot fail to see on which side truth stands. We are not afraid. In the thirteenth century the Papal Legate at Paris forbade the study of the works of Aristotle in the University, and the Church fulminated against Divine Theology clothing herself in the rags of pagan philosophy. In a few years Aquinas took the Aristotelian system as the foundation of his philosophy and the Greek sage was hailed as the "praecursor Christi in naturalibus."

"PURPLE PANSIES" is the title of a very attractively got-up booklet of poems, by Mrs. Jessie Farrell, of Tapson-street, Cambridge, South Africa, the object of which, in their author's own words, "is not to achieve literary laurels, but to breathe comfort, hope and love to those who are spiritually needy." It can be obtained from Mrs. Farrell for 1/4 post free.

MR. R. J. PORTEOUS, Waverley Park, S.E., sympathises with our contributor, Mr. F. Barlow, in his plea on p. 24 for the purification of Spiritualism. It is his experience that too often sensitive people are turned aside from Spiritualist missions by feeble and foolish displays, out of harmony with the high origin of the movement. While he would not exclude the elements of humour and sound sense, he feels that an endeavour should be made to shield all meetings from anything in the nature of triviality and hysteria.

THE MEAGRE MESSAGES FROM THE "OTHER SIDE."

The number of "hard-headed" business men who are coming to a belief in Spiritualism is surprising. A still greater number is taking an interest in the subject, but it is quite a shock to an unbiassed mind to hear a man who is a great commercial success, state definitely that he has been speaking with dead friends. The kind of things those who have passed discuss, moreover, is so trivial, that many people feel certain there must be some other explanation. They feel that if those who are gone could really talk to us, they would wish to communicate something of importance to their friends, instead of just recalling pleasant incidents, in which both dead and living took part.

There are many fundamental questions which the living are unable to answer, and which it is so important for them to answer. Surely if the dead live still and are in a higher plane where greater knowledge is to their hands, they would wish to resolve these questions for those they loved on earth. Such information would be of untold value in the guidance of our lesser lives. It would bring us up to their stage of development, or to its verge, so that we could advance much farther in our earthly life, and achieve a happiness which was heretofore unknown. But they do not tell us these things, and we are obliged to go on with the muddled existence we know, which is only a consequence of our limited intelligence.

This difficulty is overcome for the believers by a most ingenious and probably accurate explanation, although it is naturally only conjectural. The subject is one in which there is too little accurate knowledge for a definite statement, but the weight of probability is all in its favour.

When a child is very young, its brain has not yet opened to the understanding of speech, and its parents sometimes find great difficulty in interpreting its infantile desires from its inarticulate method of expression. It is only when the baby can say what it wants, that they are certain of providing properly for its needs. The baby cries when it is ill, but even the medical man is unable to obtain symptoms from it in a comprehensible way. He has to work largely by guesswork, resulting from an effort to understand gesture and physical pantomime. This makes both the parent's and the doctor's work the more difficult. They have outgrown the method of expression, and they can only partially understand, by doing their best to go back to the state of baby language and baby mentality.

The Spiritualist holds that something of this kind creates most of the difficulty which spirits find in giving their friends and questioners any really serviceable information. By passing into a higher stage of development through the gates of death, they have extended their powers much as the child does in growing up. The limits of time and space have obviously been removed with the physical body, and the spirit has quite a different mental outlook from the living man. It is impossible to say how they communicate with each other. It is not even known whether they use ordinary speech, or whether some better way of expressing their mental experiences is bestowed upon them.

Thus they find it as difficult to communicate with living man as an adult finds it to answer the many unexpressed questions or to satisfy the undefined desires of the child. As the spirit develops, it becomes even more removed from the state of the living man, and finds it correspondingly difficult to express itself in human language. It is therefore only possible at present to speak with those who have recently passed from among us, and they are only able to deal in human trivialities, as their experience of the spirit world is so limited that they have not yet acquired so very much more knowledge.

While this explanation is excellent, the open mind cannot altogether accept it. More facile of understanding is the explanation that, by some means not yet understood, the unconscious mind of the medium is able to interpret the actual thoughts in the conscious mind of the person who wishes to speak with his friends. This would also explain the trivial messages received. A man, thinking of his loved one, naturally thinks of the pleasant happenings in which they shared, and if his thoughts can be transferred to the unconscious mind of the medium, they would be reproduced in the communication. How this explanation is regarded by the believers is not known to the writer, but it is in itself sufficiently marvellous.

It is, however, of little advantage to mankind, compared with that which would be gained if the believers could actually prove their contention beyond any shadow of doubt. The three questions which faced primeval man are unanswered to-day. God, the soul and immortality, are still in doubt, but could the last be proven it would be the first answer yet obtained. The influence of that answer on the life of man is incalculable. It is certain that it would be but the beginning of a whole new range of discovery, and it cannot be doubted that it would change the whole mental outlook of the human race.

Whether the change would be of advantage can be questioned, but it is not by the increase of knowledge that man has ever permanently suffered. His pain is that the material limits so prescribe the possible acquaintance with the laws which govern his life that he cannot fully understand it, and is unable therefore to organise it in the manner that these laws inevitably demand.

G. E. FUSSELL.

"THE DOCTRINE OF THE SUBTLE BODY."*

The philosophic schools of antiquity, whilst immeasurably behind us in the acquisition of material knowledge and in its application, were yet often as far in advance of us in the domain of interior knowledge.

Modern scientific thought, working in and through objective fields, has discounted much that was of permanent value in ancient thought, through disdain of the psychological processes by which the ancients arrived at truth, and which were exemplified in the saying, "*Gnôthi Seauton*"—"Man, Know Thyself." Thus it is that the doctrine of the Subtle Body, which is described by Mr. Mead in this scholarly work as the notion that the physical body of man is, as it were, the exteriorisation of an invisible, subtle embodiment of the life of the Mind, has been dismissed all too readily by modern thinkers, and dumped by them into the midden of exploded superstitions. But having now reached the borderland of objective science and being confronted with problems subversive of all the old scientific dogmas, we are ready once more to give ear to what the philosophers of antiquity have to say concerning the vestures of the soul. Mr. Mead summarises in three chapters the most interesting presentation of the notion of the Subtle Body as it developed in Western tradition, and he claims that Alexandrian culture was the focus of this idea for the period under review. At the root of the sidereal religion of antiquity was always the notion that Man was a Microcosm of the greater universe, and that there was an intimate link between his inner embodiment and the subtle nature of the Cosmos. The sciences of astrology and alchemy were offshoots from this parent idea. The former, as a high science—far removed from any vulgar horoscopy—always endeavoured to be explicit, in contrast to alchemy, which has used every device that human ingenuity could invent, to "camouflage" its subject-matter and procedure. Yet the riot of symbolism in which the alchemists revelled was intended by the best of them to set forth the sequence of a natural inner process of the life of the Soul. In his chapter on the Spirit-Body, Mr. Mead considers the theory as set forth by the Later Platonic schools. Spirit in this sense implied the embodiment of an otherwise formless and plastic principle in contrast to the soul which is conceived as utterly incorporeal. The powers of sensation dwell in this Spirit-Body, which has no localised senses, but is the unitary or common sense-organ.

The next section is devoted to the "Radiant Body"—the "*Augoeides*," spoken of as the "star-like and eternal" vehicle of the Soul, which has its cosmic counterpart in the heavens.

Synesius (404 A.D.), Neo-Platonist, and afterwards Christian, speaks of this spiritual vehicle as the (causative) sense of senses, the distributor of the powers of sense among the various organs. It operates by the imagination, and must be kept pure in order to comprehend God intuitively. It is the borderland between reason and unreason, and by its means things divine are joined to the lowest things. This spirit is lent to the soul on its entry into the corporeal world, wherein the soul strives to take this spirit aloft with it, but sometimes is forced to abandon it, though rarely does a complete severance occur. Again, the soul may yield to pleasure and become unconscious of the presence of evil in a fatal conjunction of the two principles. The Will is the chief agent in purification, but if it fail, then suffering is remedial. Hence misfortunes are often a Divine Providence. It is the true function of the soul to restore the spirit with which it is gifted during its sojourn here, to its own region with an increment of purified experience, as a storehouse of truth. Mr. Mead's analysis ends with a consideration of the ideas held concerning the Resurrection-Body, varying, in the early Church, from the material view of Tertullian to the Docetism of the Gnostic schools, which made this body purely phantasmal. But for the spiritually experienced, the doctrine was that of a glorified body which should leap forth from the grave of the fleshly encasement.

Mr. Mead finds the clearest suggestion of the true concept of this new body in the surviving ritual of the Mithriaca, from which we learn that it was quintessential and all-comprehensive of the diviner nature of Man, comprising the Primal Origin and Substance, and the Four pure Elements. In his Epilogue, the author reasserts the human interest of his fascinating theme, and commends to all the seekers of to-day in the region of the mysteries of the Soul, a re-trial of this idea so dominant in the traditional psychology both of East and West.

F. BLIGH BOND.

"SISTERS and brothers, I have seen many changes in the spirit world, and on the earth plane, since our Father called me hence. I have seen men in ugly moods, and women—poor souls—ostracised and miserable on the earth plane, but never have I seen one left out of any fold he or she would enter into, if but willing to come inside the green pastures. There is more rejoicing in Heaven over one sinner that repenteth than over ninety-nine just men. That is God's way. Is it man's way? Sorrowfully do I say it—Not often."—"The Dead Alive," by H ! ! ! ! !

* By G. R. S. MEAD (J. Watkins, London, 1919, 6/-).

THE WEDDING GARMENT.

By MRS. PHILIP CHAMPION DE CRESPIGNY.

In controversy on the subject of Spiritualism the old adage, that those convinced against their will remain of the same opinion, finds special point. In no branch of discussion is irrefutable logic and evidence so often put forward to be met with a mere repetition of some statement already shown to be fallacious; as though the force of constant reiteration must, in the end, break down intelligent argument. The leader in a prominent paper of a few days ago is an instance; Sir Oliver Lodge is accused of trying to run with the hare and hunt with the hounds, because he says believers in Spiritualism do not *call up* the spirits of the departed; and this in face of the fact that for years all Spiritualists on every possible occasion have publicly denied their power to summon spirits against their own inclination, and that the first injunction in the seance-room is, not to fix the mind on any special visitor, as the very fact of so doing is likely to frustrate the desired end, the cross-vibrations of anxiety or eagerness militating against the efforts made by those on the other side to reach us.

One of the most marked cases in which this dogged refusal to accept logical argument and facts found to be unanswerable is evident, is the reiterated statement of unbelievers that nothing of use or real interest is ever obtained through communication with the other side; the contrary has been proved over and over again, but, nothing daunted, the passionate sceptic brings forward the old objection as though it had never been met. To those, however, who know from personal experience how much we owe to information so gathered the following may be of some interest.

When, a few weeks ago, Mrs. Wriedt, the American direct-voice medium, was over in this country, I had a private sitting at which "Dr. Sharp" (her control) kindly offered to answer any question I cared to ask. In the course of conversation we got on to the subject of the different spheres and planes, and how it was that each spirit arrived at his appointed place.

"There is no need of examinations here, you know," he said; "each soul is judged at sight by his 'colours,'" thus confirming what has been taught for so long by Theosophy, that in the moulding of character the astral body is also moulded, showing results in the colours of the aura, those tell-tale vibrations that envelop each one of us, and on the next plane are visible to the astral sense of sight. If we go hence with an aura stained by the dirty greens and browns of selfishness and other vices, it will be useless to claim admittance to planes reached only by auras of pure and brilliant vibrations, showing exquisite variations of blue, violet, yellow, delicate greens, and rose. The man's aura will betray him, and the parable of the New Testament be justified: without a wedding garment he will have no place at the feast.

If we were to realise this fact, that we are, as a hard fact, bound for a world in which no secrets are hid, we might be at pains, most of us, to make our auras more presentable! It would be a powerful urge towards perfection. If each time an unworthy thought or petty action tempted us, we were to remember that its indulgence was creating an unpleasant mud-coloured stain on the aura, we should be eager to wipe it out in a flood of rose-colour stimulated by thoughts of love and selflessness towards our neighbours. The true realisation of future conditions would supply an incentive to noble lines of conduct very helpful to those seeking higher planes. The motive, of course, should not be the ignoble one of personal vanity, a fear of presenting a poor aspect in realms where what a man really is is all that counts, or of betraying secrets better kept hidden, or even of being turned away from the feast for want of a wedding garment; but to anyone honestly fighting the vibrations of the flesh by the higher vibrations of the spirit, an inner knowledge of the outward and visible sign registered on the astral aura by every thought and act should prove a stimulus towards spiritual victory.

That we make our own Heaven and Hell has been repeated until it has become trite; but many who assent have no very clear realisation of the plain truth lying behind it, that through the "keynote" to which we have tuned our inner bodies on this plane through thought, action, and motive, we shall go automatically to our own place hereafter—and the colours of our aura will be our passport.

COMING EVENTS.

- February 1st.—Vale Owen Script published in "Weekly Dispatch."
 February 16th.—S.N.U. Social and Dance, Holborn Hall.
 February 26th.—Leaf-Chapman Debate, St. Andrew's Hall, Glasgow.
 March 11th.—Conan Doyle-McCabe Debate, Queen's Hall.
 March 31st.—Anniversary of Spiritualism Meeting, Queen's Hall, by Marylebone Society.

A THOUGHT FOR THE TIMES.—A meteor, shaking from its horrid hair all sorts of evils and disasters, may, by and by, take its place in the clear upper sky, and blend its light with all our day. EMERSON.

THE TREMENDOUS ORCHESTRA OF LIFE.

By THE REV. F. FIELDING-OULD.

There are adventures of the spirit, momentary impressions, and passing phases of consciousness which are too deep for detailed analysis and which would elude expression in set phrases by the subtlest master of language. Who can tell all he feels so that another may understand, what prophet ever wrote an adequate account of his soul's vision, what artist hand can set upon his canvas the glowing ideal which floats undefined before his delighted mind?

A few nights ago, just before waking, I seemed for one second of time to stand on the threshold of a higher world. Only two external phenomena were perceptible, an orange-coloured light and the pulsation of something which moved with immeasurable rapidity all around. But the arresting and never-to-be-forgotten thing was the momentary *intensifying of life*. I seemed for a brief instant to step into the vitalising fire of She. The mind searches in vain for fit analogies to illustrate the difference between ordinary life, the sluggish flow of mortal blood, and this new quality of enhanced vitality. It was as blends of harmonious colour compared with the faintest pencil outline, as pure mountain air after the stagnant vapours of a dungeon. Earth life was in comparison poor, cold and thin as the note of a tin whistle beside a tremendous orchestra.

The impression I received was that this life was in the throbbing atmosphere and that if I were but to breathe it deeply into the lungs the whole personality would be enriched beyond belief, and every struggling attribute, budding faculty and latent potentiality would be intensified or unfolded as a tree puts forth its foliage in the smiling sun of spring.

Then a door shut. I was snatched back and found myself out again in the insipid, tepid environment of earth.

In this momentary experience seems to lie a real and important revelation; the significance of the existence in the beyond is not in the glorious surroundings of the emancipated spirit but rather lies in the quality of the life itself, where it may be keyed up to such a pitch that it must feel that it existed but never lived before. Death, then, may be a transforming and transfiguring event after all, and in spite of the reiterated warning that character remains exactly what it was before the change. So a feeble invalid, scarce able to raise an emaciated hand, may contemplate a youth full of spirit and energy; so, dragging tired feet homewards, we may envy a dog running, turning and bounding into the air with an exuberance of life which it can hardly contain; so a smoky candle, itself all unchanged, might be plunged into oxygen and burn like an electric torch. The "atmosphere" in which we live counts for much even here, and in uncongenial company the most brilliant and *spirituelle* will sit dumb and unremarked. The colours of sea weeds fade when they are taken from the water, and pebbles which gleamed like gems become dull and common stones. So a prince whose "kingdom is not of this world" may be mistaken for a village carpenter (Matt. xiii., 55).

THE LAST OF ELSA BARKER'S TRILOGY.

In "Last Letters from the Living Dead Man" (William Rider and Son, Ltd., 4/6 net), we have the third and final of the "Living Dead Man" series, embodying communications received from Judge Hatch in America between February, 1917, and February, 1918. They comprise thirty-one letters dealing with the problems confronting the world, and especially America. It is good to find that the communicator is optimistic. He says, "I have looked at the world from the outside, and I see no cause for despair. I have looked at the soul from the inside, and I see great cause for rejoicing." This is a bold stand to take, for the opinion was given before the end of the war. He says:—

What the new race needs most of all is truth. Modern science is preparing the world for the fearless facing of truth. The man who toils over a microscope, that he may observe and record some fact in nature, is more the servant of God than the man who with sanctimonious face tells his fellow creatures what they must not do, for his work at least is positive in its results.

Those who have read the former works of this series will be interested in this final selection. It is less evidential than the others, but read in sequence with them it rounds off a personality with whom it has been good to be brought into contact.

We all sincerely hope that Judge Hatch is right when he says (in 1917), "Joy is coming back to the world some day, such joy as the world has never known."

We are growing towards the light; the veil is thinning; some of us now see through in gleams, and a few with a certain amount of steadiness, as in the mystical cases quoted.—J. ARTHUR HILL, in "Man is a Spirit."

You cannot interpret all the glory and beauty of grand opera on a penny whistle. In regard to receptivity of and capability of expressing spiritual impressions, most mortals at present are but as penny whistles compared to an organ.—"The Eternal Question," by ALLEN CLARKE.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 8d. for every additional line.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—Mrs. E. A. Cannock. February 8th, Dr. W. J. Vanstone.
The London Spiritual Mission, 13, Pembridge Place, W.2.—11, Dr. W. J. Vanstone; 6.30, Mr. E. W. Beard. Wednesday, February 4th, 7.30, Mrs. Annie Brittain.
Lewisham.—The Priory, High-street.—6.30, Mr. T. Ella.
Walthamstow.—342, Hoe-street.—7, Mr. W. E. Long.
Monday, Grove-road, 7.30, Mr. Percy Street.
Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mrs. Stenson. Thursday, 8, Mrs. Brown.
Croydon.—96, High-street.—11, Mr. P. Scholey; 6.30, Mrs. Annie Boddington.
Kingston-on-Thames.—Bishop's Hall, Thames-street.—6.30, address and clairvoyance by Mrs. Inkpen.
Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mr. St. John Day; 6.30, Mr. H. E. Hunt.
Peckham.—Lausanne-road.—7, Mrs. Podmore, address and clairvoyance. February 8th, Mrs. L. Harvey.
Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, Mr. Humphreys. Thursday, 8.15, Mrs. George.
Woolwich and Plumstead.—1, Villas-road, Plumstead.—7, Mrs. Graddon Kent; Committee meeting after the service. Wednesday, 8, Mrs. Inkpen. Lyceum every Sunday at 3. All are welcome.
Wimbledon Spiritual Mission, 4 and 5, Broadway.—11, Mrs. Stanley Boot; 6.30, Mr. Ernest Meads. Wednesday, February 4th, 7.30 p.m., doors closed 7.35 p.m., Mrs. Jamrach. Healing daily, 10 a.m. to 1 p.m., excepting Tuesday and Saturday.
Holloway.—Grovedale Hall (near Highgate Tube Station).—To-day (Saturday), 7 for 7.30, Lyceum entertainment; admission by ticket only, 1/10 and 1/- including tax. Sunday, 11 and 7, Miss V. Burton on "The Spiritual Value of Home Circles" and "How Home Circles Help the Spirit Friends." Wednesday, 8, Mr. and Mrs. E. J. Pulham. February 8th, 11 and 7, Mrs. A. Boddington.
Brighton.—Athenæum Hall.—Prof. Coates at 11.15 on "The Séance-Room and Its Uses" and at 7 on "Ourselves and Work"; 3, Lyceum. Wednesday, 8, public meeting, Mr. R. Gurd.
Brighton Spiritualist Brotherhood.—Old Steine Hall.—3, Lyceum; 11.30 and 7, Mrs. Neville. Monday, 7.15, and Tuesday, 3, Mrs. Neville. Thursday, 7.15, questions and clairvoyance. Forward Movement see advertisement.

NORTH LONDON SPIRITUALISTS' ASSOCIATION.—The thirteenth annual general meeting of members was held on January 20th at Grovedale Hall, Highgate. The secretaries and treasurer gave their reports, which were most satisfactory. The year just passed proved a record in the history of the society in every way. The following were unanimously elected: President, Mr. E. J. Pulham; Vice-Presidents, Messrs. A. W. Jones and Thos. Davis; Hon. Platform and Correspondence Secretary, Mr. R. Ellis; Assistant, Mr. Wilkinson; Financial and Members' Secretary, Mr. H. Pryor; Assistant, Mr. Lossack; Treasurer, Mr. F. Perry; Auditors, Messrs. W. W. Drinkwater and Gaubert; Superintendent Steward, Mrs. Ellis, with power to appoint six assistant stewards. The meeting closed with votes of thanks to the officers.

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Camberwell, People's Church, Windsor Road, Denmark Hill	11-0	6-30
Church of Higher Mysticism, 22, Princes Street, Cavendish Square, W.	11-30	6-30
*Clapham, Reform Club, St. Luke's Road	11-0	7-0
Croydon, Harewood Hall, 96, High Street	11-0	6-30
*Ealing, 5a, Uxbridge Road, Ealing Broadway		7-0
Forest Gate, E.L.S.A., Earlham Hall, Earlham Grove		7-0
*Fulham, 12, Lettice Street, Munster Road	11-15	7-0
Hackney, 240a, Amhurst Road		7-0
Harrow, Co-operative Hall, Mason's Avenue, Wealdstone		6-30
*Kingston, Assembly Rooms, Bishop's Hall, Thames Street		6-30
Lewisham, The Priory, 410, High Street		6-30
*Little Ilford, Third Avenue Corner, Church Road		6-30
London Spiritual Mission, 13, Pembridge Place, Bayswater, W.	11-0	6-30
*Manor Park Spiritual Church, Shrewsbury Road	11-0	6-30
Marylebone, Steinway Hall, Lower Seymour-street, W.1.		6-30
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